

DIRECTION OF LIFE

SWAMI SHYAM



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TABLE OF CONTENTS

ER I	INTRODUCTION	PAGE 1
II	EXPERIENCE	5
III	HOW TO HANDLE DESIRES	13
IV	THE TECHNIQUE FOR ATTAINING THE KNOWLEDGE OF BECOMING A MASTER	17
V	MASTER-FREE AND MASTER-BOUND	29
VI	HOW TO FIND THE MASTER FREE TOTALLY SEPARATE FROM THE MASTER-BOUND	33
VII	THE SPORT OF THE KNOWER	43
VIII	THE EXPERIENCE OF THE SPORT	51
IX	WHERE THE KNOWER IS	59
X	I WANT TO KNOW THE KNOWER	67
XI	I AM NOT CONVINCED OF IT	73
XII	FOR HOW LONG?	85
XIII	I GOT IT BUT .	99
XIV	YOU CANNOT BECAUSE	105
XV	MEDITATION	111
XVI	QUESTIONS AND QUESTIONS	123
XVII	THE RESULT OF THE REALIZATION OF I THE TRUE SELF	129
XVIII	SELF ALONE IS	133

CHAPTER I

INTRODUCTION

EVERYTHING, BOTH SENTIENT and in sentient, is in a state of flux. Nothing is stationary. That which has appeared has started its march from the source, and that which is already in appearance is perpetually moving. Thus, nothing is immobile, every single atom being constantly in motion, even when merging with other atoms to constitute the atomic existence of various states of manifestation. All is in perpetual dynamism.

If I view existence from the standpoint of a human being, I find that I am a conscious being with a body consisting of various senses and organs and that my journey starts from some definite source or underlying basis of existence. I experience myself as a definite entity when I become aware that I am alive. Thus, I can conclude that for me, life begins from this point, and whenever I am not aware that I exist, then I cannot say that life exists. For this reason I call "I" and "life" one and the same state of existence and consciousness.

For me, then, life is not only the state of existence but the state of consciousness as

well; and when I know that I exist along with a body structure and the senses of knowledge and action, a definite feeling appears which allows me to experience the state of existence and consciousness directly. This immediately gives me a kind of joy, that is, an urge is created in me to experience and enjoy the union of the subject knower with the object to be known, which to me are one and the same "I" or "life." In order to experience itself, life has to evolve three aspects out of itself: first, a canvas of existence, second, a knower of the canvas, and, third, the delight, experience, or knowledge of this union, which is never between two different states of existence or two materials. This union is of the One with the One. So life is Oneness, and Oneness alone evolves out of itself a power called the creative intelligence, which assumes the role of creator and uses its power to create objects, subjects, and the means of experiencing union.

First, division is created, and then there arises an urge to join these divided aspects of Oneness. When division is created, there immediately occurs a sense of separation in which uneasiness, or the desire to unite again, arises. This motivates the subject "I" to act for the purpose of uniting with the object, which remains inactive, dormant, and passive. It is always the subject "I" that assumes the power to create movement or action for the purpose of experiencing union. It projects its nature of being attracted towards the object, in which it

has placed the quality of attraction, thus creating a situation in which it is as if the attraction is attracting and that which is attracted is moving towards the object of attraction. Subject and object are thus both given the same sense of attracting each other, because at the back of both there is only Oneness—and out of Oneness whatever comes is always Oneness.

So life is one attraction. Whether in subject or object, it is attraction. This attraction, however, is abstract, therefore, at this level, life in the form of "I," which is both subject and object, is an abstract reality and in it no experience can take place. The very attraction of the Oneness therefore assumes an identity in existence. This identity is still abstract and can be called the Self. Thus, it can be said that I myself am attracted to myself, or my Self is attracting my Self, but this attraction is so abstract that no joy can take place unless a form of existence is evolved. Therefore, initially a mechanism of creation is evolved out of the one Self; then existence is created, and finally an experiential machinery is built up. Once this comes into manifestation, the same Self is called the gross form of the Self—the body. Now, an experience takes place between the abstract "I" and the obvious manifestation of the "I" as the body. This experience is called "I am the body." From here I develop a viewpoint from which to experience life in various forms.

CHAPTER II

EXPERIENCE

ALL BEINGS EVERYWHERE, of every kind, are wishing to experience something. Nobody can stay in his cave, bed, or home forever because the life within us is so constituted that it has to come into dynamic play with the forms of nature and with the forms of our own and other species. This explains why birds fly every day, rabbits hop every day, and a mouse comes out of his hole every day, plays for a while, and then scurries back. Man and animal both have the nature of just wishing to play purely for the sake of fun. No bird, mouse, rabbit, cat, dog, or human being is supposed to enter the play of trade. A bird never thinks that it must pick fruit and sell it for money, and a rabbit has no urge to pile up carrots in order to make a profit. A mouse never thinks of chewing a cotton sheet in return for a salary, a cat wanders from place to place without the slightest idea about how much money it is going to make this week, and a dog remains alert, watchful, meditative, and constantly dynamic without thinking about how prosperous he will be next month.

It is the same with a child who plays in his bed or in the lap of his mother or relation, oblivious to the number of awards he is going to receive for his game. When he becomes older, he plays with his toys with other children, but he never asks any of them for money in exchange for the use of those toys. And when, older still, he goes to be educated, he never thinks about how much money he should earn every day now that he is at school, college, or university. A mother at home while working, cooking, knitting, or looking after her child never thinks that she should be paid for what she does. The lovers of life while loving each other never use any barter system. All this shows clearly that every being on earth is just enjoying his existence while experiencing the joy of action.

As fully developed human beings, we can observe that every being is experiencing life as it is and that at the same time every being must maintain his body's existence regardless of circumstances. This shows us that the very nature of life is joy, but that whenever a being becomes bound or trapped and is on the verge of losing his life, he becomes uneasy, even though his bodily existence remains intact, whether he be in a cage, his office, or his home. The uneasiness that he experiences represents his love of life and his desire to continue to exist; and whenever he is liberated, he rejoices. Here, we need to observe that the nature of life as it is, is blissful. Then what

is the nature of that which is uneasy? Is that life? NO! For even when a man has been captured by someone or kept in a jail, although he still has life, he does not become uneasy unless the idea occurs to him that he may lose his life. If he is assured that, though in jail, he will continue to live, again he celebrates

So, the nature of life is always bliss, whether a being moves freely under the sky or sits studying at home, works in an office, or even lives in a jail, and he remains easy as long as his contact with life is maintained. However, whenever the idea of death arises in any form—gross, subtle, subtler, or subtlest—that being becomes uneasy, worried, tense, agitated, frustrated, hopeless, neurotic, and so on. This shows that although the nature of life is bliss, there is some modification within a person's thinking which makes him uneasy. Unless the idea of losing his life occurs, a person is always easy regardless of whether he lives freely under the sky, sits under the shade of a tree, occupies a well-furnished home, or even is placed in a prison surrounded by four walls with locks on the doors.

The experience of life as it is, then, is always blissful; but the experience of the thought about life "as it is not" creates uneasiness. Whenever a being comes to know that his life is about to be changed in some way, he immediately becomes concerned, worried, agitated, and frustrated, and he forgets why he is alive. Even though the idea of impending

death may not be in his mind, he still begins to suffer. The reason is that the experiencer subtly becomes mixed with his own mind, which thinks, or compels him to think, that life has changed from the state known by the phrase "as it is." Life as it is is eternal Existence; and association with life as it is in the form of experience is always blissful. Then what is that which is its exact opposite as far as quality is concerned? When one is full of life, one experiences freedom, joy, and a sense of fulfillment; but when one experiences the idea that life may be lost, one immediately experiences pain. Thus, it should be concluded on the basis of everybody's personal experience that as long as life is experienced as it is, it is blissful, but whenever any modification of life is experienced, a sense of separation from bliss is created and uneasiness, pain, and suffering arise.

Let us find out, therefore, whether beings wish to experience life in purity — that is, in its true nature — or whether they wish instead to experience pain, suffering, uneasiness, sickness, disease, and separation. Since every being born on earth has shown by his enjoyment of life that he does not wish to experience pain, it is very obvious that all are seeking to attain a permanent sense of unity with life as it is, and that no one relishes the idea of separation, or the loss of Oneness. In other words, no one relishes the thought, desire, or sense of duality, which is just a manifest modi-

fication of the one life, just as milk is sweet but its modification, curd, is sour. Life as it is, is *Sat-Chit-Aanand*, or Existence, Consciousness, and Bliss, pure delight; but the curd aspect, or manifest aspect of life, tastes bitter because in modification the sense of destruction is involved. Why? It is because the sense of construction, or birth, appeared. Whenever one experiences the appearance of something that is the outcome or manifest modification of life, it must also include the sense of destruction. A child takes birth and his presence creates joy in the hearts of his parents, as well as the fear that their child might disappear as a result of any number of possible natural phenomena. His disappearance as a modification is to be experienced because his appearance as a modification was experienced in the first place, and both states of phenomenal manifestation — appearance and disappearance, or death — are the experience of every being. Why?

The modification of Pure Consciousness is individual consciousness, the function of which is to see things as obvious forms and experience them as separate from one another in size, kind, taste, and colour, etc. In addition, the function of this individual consciousness is to see itself as separate from all other manifestations; and certainly its function is to see the source of all manifestations as totally separate from the source of each individual manifestation. This is the truth about the functioning of consciousness as observed in every individual

being be it bird animal, or human. All beings see things and know them to be separate from one another

The sense of separation exists naturally in every being, and in it, not only the function of separation exists, but also a sense of uneasiness. One observes that a man sees objects and persons as being separate from one another and, knowing them in this way, likes to touch, possess, and experience them. What is the reason? The reason is that the very sense of separation includes pain or uneasiness, which can only be removed through oneness with objects and persons. So in that very sense, which is individual consciousness functioning to create separation, there exists also the sense of oneness. The sense of duality, however, is very obvious, whereas the sense of oneness is experienced only when a man appears to unite with the object of his desire. All results of actions or personal experiences of any kind, mental or emotional, arise in beings due to the potential sense of oneness always resting in the depth of the sense of duality. When this fact is not understood—that all desires arise due to oneness—man concludes that desires are horrible and are the cause of pain, suffering, and bondage

When man concludes in this way, then even as he very innocently tries to experience unity with all forms and phenomena different from his own existence, he condemns himself, curbs his desires, and feels helpless and weak

when he finds that he is unable to eradicate them. Why is this so? It is because his personal experience has been that he never wanted to undergo the pain and suffering involved in trying to unite with other phenomena, and he has no knowledge of how not to suffer pain and how to avoid causing himself uneasiness. As a result, he concludes that if there had been no desires, he would never have felt pain or suffering because he would never have wished to maintain a relationship with a form or object, especially one beyond his power to possess. So man is trying to kill and cut that which is very natural, and when he finds that it is impossible to do so, he destroys his brain, for he thinks that his desires arise from there. He smokes and stupefies his brain, drinks alcohol and intoxicates his brain, and travels far away from the formed, phenomenal, objective world thinking that he will then not have to remember it. He wants to adopt escapism and intoxicate his brain so that no desire can arise. Wherever he goes, however, he finds that desires continue to arise. Why? It is all very natural in the game!

The earth exists for players to play games, and desire is the very ground of the game, the name of which is experience. Experience is the game of life, desire is its ground, the players are the *vrittis*,¹ and the author is the Creative Intelligence, *Maaya*² *Raani*—the Queen of Illusion, crowned with an illusory crown. The Self is the audience, the author is the Witness

Self, and all the modifications are the *vrithis*, the whole game, all the states of existence and the states of consciousness. In order to know this, every human being is born with the sense of duality, in which the desire to experience one's own true author, creator, or Self, must arise; and this desire will subside only when one has experienced his true Self perfectly and has attained the perfect experience of Realization of the Self.

Desire is not to be denied, therefore. Rather, the knowledge of its arising should be gained forever so that one will not entertain the thought that when desire arises, one should fight it by declaring that it does not exist. One should not stick to the denial of desire. Experience is not to be overlooked, nor is dynamism to be overlooked; for dynamism creates the motivation to move forward and unfold the higher sense, the highest sense — rather, the supreme sense — of recognizing one's true nature, which is the underlying Reality, the absolute, supreme Pure Existence, Pure Consciousness, Pure Bliss.

¹ *Vrithi* is the power which causes the momentum of individual consciousness, and is subtler than thought.

² *Maaya* is the sport or play of the Absolute Consciousness which causes the One to appear as many. For this reason it is called illusion.

CHAPTER III

HOW TO HANDLE DESIRES

IT IS THE EXPERIENCE of everybody that he desires to possess something, and when the desire is satisfied, which means that the object of his desire has been possessed, then the same desire does not arise for that individual. In its place, he feels some other desire. For example...

If a man desires to buy a car or to meet someone, he becomes satisfied only when he has bought the car or has succeeded in meeting that person. Once he has bought the car or met his friend, then another desire arises that he should go somewhere and take the friend with him in the car. So together they go somewhere. When the friends reach their destination, another desire arises in the man's mind to buy a nice carpet that he has been thinking about and show it to his new friend. He does that also. Immediately, another desire arises that his relations at home should see the carpet as soon as possible, so he sets off in his car along with the friend and the carpet. On the way, another desire arises to invite certain other friends home so that they, as well as his

relations, may have the opportunity of seeing his new carpet. As a result, he does not go home directly, but visits the homes of several of his friends only to find that they are all busy in a common pursuit, electioneering, and therefore have absolutely no time to go to his home, see his fancy carpet, meet his new friend, and at the same time congratulate him on acquiring a new car.

Having found that his friends are busy, he decides to return to the place where he had bought the carpet, simply because another desire arose which urged him to return there. As he drives, he thinks of returning the carpet to the seller. Since the shopkeeper knows the psychology of carpet buyers, however, he in his turn desires to close his shop and go home. In this way, when the buyer arrives to return the fancy carpet, which the shopkeeper had succeeded in selling at a very high profit, the buyer will not have the opportunity to retrieve his money. Now the man arrives, complete with car, carpet, and new-found friend, only to find that the shopkeeper has shut the shop. This makes him frustrated. Why?

He is frustrated because this time his desire has not been immediately fulfilled in the way that he had anticipated. Now, when he reflects on everything that he has done in accordance with the dictates of his mind, which had constantly unfolded desire after desire, he is frustrated. He does not like this frustration because it has taken possession of

him without his desiring it. If he had desired to become frustrated, so that every event he encountered was according to his desired plan, he still would have been happy; but now he is not.

So what has desire done for our man? This should be carefully noted. His final desire made him aware that he should not have bought the car or met the person or gone to visit his friends, and, seeing that they were busy, should not have returned to the place of his purchase at all. He would have saved his money and energy and protected himself at the same time from frustration.

Still, however, he does not know how he could have avoided listening to the call of his desire. So, he finds himself unable to handle desires, which clearly shows that he is not the master of desire. Rather, the exact opposite is the case: his desire is the master and he is the slave of desire. What does a man have to do in order to handle desire? First, he should become the Master, which means he should be totally free from associating with a desire just because he has entertained it and fed it. It is very easy for somebody to tell a man that he should control his desires and be the Master, but somebody has to tell him how he can actually *become* the Master.

CHAPTER IV

THE TECHNIQUE FOR ATTAINING THE KNOWLEDGE OF BECOMING A MASTER

EVERYONE KNOWS THAT he has the ability to learn something, whether it be a language, reading, writing, or speaking. He learns how to behave with his family members and how to deal with both friends and strangers. He also learns how to earn money, how to eat and dress, and how to protect his body from difficulties and dangers. Everything that he has learned, however, has not sufficed in enabling him to handle every situation that presents itself through nature, society, or his relatives. Yet, when he is compelled to act, he tackles the problem at hand and makes an effort to gain satisfaction by handling the situation successfully. But he discovers that sometimes he succeeds in removing the problem and sometimes the problem becomes more complicated. When the latter happens, he realizes that he has not been adequately equipped with the proper knowledge to serve him in removing the problem.

It is the experience of everyone on earth that he is not satisfied with his current knowledge because sometimes it works and some

times it does not. Consequently, man becomes confused and frustrated, develops a sense of helplessness, and begins to shy away from working out any of the situations which daily confront him. He withdraws from work, from problems, even from thinking, because the main issue for man is that he does not want to suffer. He wants to remain forever happy, easy, peaceful, and unbothered. But then this never happens in his entire life. Every day he gets up knowing that during the period of sleep he was blessed; but as soon as he wakes up, the problem that has been haunting him for days reappears to continue haunting him relentlessly. He wants to get out of this predicament and replace it with the peace he experienced in deep sleep; but he does not know how it was that he was able to sleep during the night. Man does not know what efforts of his created six or eight hours of peace and freedom during which he was not worried at all and problems did not bother him.

Looking at his watch, he finds that he went to sleep at 10.00 p.m. and awakened at 6:00 a.m. He immediately concludes that he had managed to capture eight hours in perfect peace, ease, and freedom from worry. There had been total freedom from the sense of failure, frustration, sickness, disease, and care. He notices that every day, within his nervous system, there is a plateau of consciousness which remains uninvolved, unaffected, but at the same time does not allow him to perish. His

body remains intact, his senses function perfectly, his mind and intellect do not lose their power of functioning, and his body retains the vigour with which he can attend to his normal chores and duties and carry out his responsibilities when he wakes up

Man seeks a technique which he can practise so thoroughly that it will apply even when he is awake, so that in the waking state, which is relatively profitable or worthwhile, he will be able to maintain the same peace, ease, or sense of freedom from pain and suffering that he had experienced while he was at rest. Happiness, joy, or bliss are not very significant for him—the main thing a man realizes is that he does not want to suffer. For this reason he reads books, meets people, discovers formulas, and seeks to acquire some *upadayaish*, or wisdom, which will serve him in the waking state. In this chapter, I will pinpoint the technique of how to become a master under all circumstances and at all times in the waking state.

By this stage, the reader has come to know that the quality of the waking state is that it makes a man happy for some time or unhappy for most of the time. This is observed daily, and man has been trying to escape from this wheel, which rotates on the level of his individual consciousness in the waking state. He cannot break free, however, because it is abstract and ungraspable by gross perception alone. He cannot give it advice because it will not listen, and he does not know where to find the

switch, how to turn it on or how to turn it off. He tries reading books, eating food, thinking a lot, blaming someone or some object, moving about from place to place, busying himself constantly in some work during the day-time and attending some club at night-time, watching films, or reading newspapers. Sometimes he tries creating a forum for gossip, sometimes he picks up his brushes and colours and paints a picture, and occasionally he plays a musical instrument. Sometimes he tries singing on his own, and sometimes he chants with some group or other. He attends conferences, prints books and newspapers, opens a shop, participates in sports, takes to the air in various craft, swims, smokes, dances, gambles, goes to temples, churches, and synagogues. Sometimes he goes for a drive either with company or all alone, sometimes with a purpose in mind and sometimes not. During this performance, he exhausts his body completely and takes refuge in that mechanism which works by itself and brings on sleep. Now if he does not work the whole day, even sleep becomes difficult, so he adopts all manner of means to keep himself busy day and night. One after the other, he changes his pastimes—and for what reason? He hopes to find a technique with which he can become so familiar that he can use it at any time for the attainment of peace and thus remain the Master.

Thus, every human being aspires to gain mastery over the natural course of law of the

consciousness which daily places him in the waking state. Now I will tell you how to break through this natural process which brings you into the waking state in the morning. Please utilize the waking state of consciousness for this purpose, which is available to all. You do not require anything other than the waking state of consciousness, but if you are asleep, I cannot help you. If you are unconscious, again you are not going to learn the technique, and if you are conscious but mad, then again there is no possibility of my assisting you.

If you are to some extent free from deep sleep, unconsciousness, and madness, you should just observe and see whether you can sit still without doing anything with your hands, feet, eyes, nose, tongue, and ears, or for that matter any other organ of action that makes you active and involved and does not allow you to sit quietly or in perfect stillness. Then you should close your eyes and observe whether you can see with an inner eye the dark blue space—or reddish black or black tinged with any colour—at the back of your closed eyes, which you call the space inside your head. If you can see this inner space, then you should now be aware that you have an inner eye which is different from your two physical eyes. People have called this inner sense the third eye. It is not visible through any other medium whatsoever, but it has a vision of its own by which it watches or sees space. In that space, for some time, you will find no places,

rivers, cities, forests, mountains, or people. To whatever you do see, you can give a name of your own, whether you call it darkness, nothingness, a black cloud, simmering atomic canvas, or inner sky-space. You can give it a name as I have done. I call it "Shyam Space" "Shyam" means "blue-black." In fact, it cannot be defined because it is neither blue nor black, nor both. It is some kind of light which is not white but can turn at any time into white, blue, orange, yellow, pink, or red. As long as the colours are not visible, I call it Shyam Space.

I say "Space" because it cannot be called earth, water, fire, or air, but it can be compared to some extent with the sky-space. You might call it ether. Certainly it is visible because both vision and the seer are there, so the envisioned must also be included in it. As human beings, we cannot see any objective form or phenomenon in this space, not even a thought form or an image, even though we can conceive of earth, water, fire, air, and various images. Sometimes, objects do become visible inside the space of the head without the use of imagination at all. They may be known or unknown, clear or unclear, as seen in the dream state. Sometimes, there appears to be nothing there at all, as if that which usually exists in front of your two eyes is now non-existent in front of the third eye. You cannot call it non-existent, however, because you will observe that thoughts exist in it, as do images, all seven colours, and the entire phenomenal world.

You may have witnessed that sometimes during deep sleep, when the dream state arises, you can see all kinds of worlds and planets. From where do they emanate? You do not have to ask me because you already know, and I do not want to tell you its name. Since my language is Hindi, if I name it you are likely to conclude that I have employed my personal imagination to give a name to it, and because I have named it, you will probably choose to contradict it and replace my name with one of your own choosing. Therefore, I would like you to use your own name for it, but do find out from where the dream world appears. I want to tell you that it is one field of existence where there are no forms, and as long as there are no forms, I call it pure.

Since I have used the word "existence" and it is pure, I use the two words together: Pure Existence. Now you may add the word "knowledge" to this because one is not dead when the dream state of consciousness functions. Thus, you can say that one is conscious and that the dream figures are known by consciousness. Since there is no material form to these figures, you can say that they are the figures of consciousness; but when the figures are not, consciousness still remains, so you can add from your side a new word parallel to mine: Pure Consciousness. Among you there also may be some who, while watching the dream figures and knowing and enjoying the experience of them, may call this a world of

experience which is abstract rather than formed. Its nature is just freedom or bliss, and when this freedom or bliss is also not felt, yet the feeler still exists, this will be the pure blissful Knower, who feels nothing but remains blessed, who questions nothing and remains questionless, who has no doubt and remains doubtless, and who does not admit that he is ignorant about his body or mind, so he is free from ignorance. You can observe this happening that I am describing. Just because I am the describer in this chapter does not mean that it can only happen to me and will not happen to you. If that which I am writing and you are reading is the same, it means that the writer and the reader are one.

At this time, being brilliant, you have become aware of the fact of our oneness; but before you read this, your knowledge had been that the author was different from you because you saw my name printed on the cover of the book and so thought that the reader would then be another form sitting reading the book. What I am saying now is that you have to observe this and recognize that the Knower, who is the same in us all, is not called the wakeful knower or the dream knower or the sleep knower; it is called the Pure Knower. Why? Because it is unmixed and nothing that can be called second or other than itself can be mixed with it. This Knower is said to be a being who is supreme as far as the knower or knowers of the three states are concerned. These

knowers change. The waking knower changes himself into the dream knower and forgets his own relations dwelling in the very house in which he sleeps; and when he sees the dream figures, he forgets his own dear partner who is the knower of the peace of deep sleep in which there are no dream figures at all. When he is the knower of deep sleep, he does not remember the relations he created in the dream state and certainly does not remember his old relation, the waking state. These three knowers, therefore, are not supreme because they alternate; but the Knower who sees only knowingness, which is Pure Existence, and who remains blissful while seeing it (because whatever one sees, one becomes that), if this Knower is blissful then the Pure Existence and Pure Consciousness must be Bliss-Existence.

If you realize this fact and attain the knowledge of this pure state of Consciousness, Existence, and Bliss, you are certain to attain mastery because the Master within the supreme Knower most definitely exists and controls the waking, dream, and deep sleep states. Here "control" means that he produces and dismantles these states at will while he himself remains totally free from the influence or effect of their worlds of forms and phenomena, relations, thoughts, emotions, fears, scares, joys, and delights. He never knows that there is a state of consciousness and existence called birth and death. Thus, he is the Master of all the states of consciousness. If one wants to

say that birth comes and death takes place, one can do so, just as one can say that a river flows and so is born, but the water of the snow or the ice is not born as something new. These are merely names of its flowing appearance. Also, when the water goes to the ocean, one can say that the river has died. That is all right, one can say that and there is nothing wrong with it, but you can observe that water does not die, for it is not born. In the same way you can say, "I saw myself in a dream taking birth, growing up, and eating birthday cake." You can say this, and again there would be nothing wrong. You can say that you ate the birthday cake, grew fat sooner than expected, and that your stomach bloated, puffed up, and, accompanied by a mighty explosion, blew up, and you saw your figure disappear or die. Again, you can say this and there would be absolutely nothing wrong with it. Certainly, you can see this phenomenon, but the Consciousness, Existence, and Bliss was never born, so it never dies. Why? It is the Master, the Master Consciousness, Master Existence, and Master Bliss, and knowledge of this allows one to attain the power to remain at peace in the waking, deep sleep, and dream states, and throughout life.

The technique is simply to sit still, watch the Space, and acquaint yourself with your own Self, the Pure Knower. Once you have attained this, you have gained the mastery of controlling desires, which means that any time you want to formulate a desire, just do it, and when

you want to dismantle it, just do that. If you want to execute a desire, then release the ability from within yourself and fulfill that desire. If you want to have the experience of pain or bondage, then you are free to create that also. But since you have mastery, or you are the Master, then everything is just your own form and you are forever the blissful Lord, the Master.

I have let you know the technique, and now it depends on you to practise it in the very body in which you are dwelling and which belongs to you. This body is the only vehicle or instrument on which you can work to dig out the Master Jewel Consciousness, which, dear ones, is priceless, immortal, undying, and blissful.

CHAPTER V

MASTER-FREE AND MASTER-BOUND

WITHIN EVERY HUMAN being there are two voices, and they can be heard almost simultaneously. It may frequently be observed that man says, "I know I am this body," yet at the same time he feels that he is more than this. He says, "I see myself as the body, but my self seems to be different from the body." He asks himself why it is that while thinking he is the body, he simultaneously is not able to accept this fact. Although he says, "I am this body," he thinks that he and the body are separate. He wants to know who is real, the body or the viewer of the body, at the same time not wishing to know whether his self is the viewer of the body, or whether his self is the body being viewed by the viewer. He declares that he is both, but then tries to find out why he is not just one of these two. Then he argues that if he is both the body and the viewer, it is possible that he could be many bodies at the same time. This perception he denies, however, by exercising his logic and declaring that it cannot be so because all bodies are separate from him and are separate

from one another. He then questions why it is that he knows all these other bodies but cannot accept that he is one with them. He claims that he knows this person and that he knows that person, and thus he concludes that he must have two states of knowledge; but he is not certain of this because if he is the knower of all that there is, then how can there be many states of knowledge? He also claims to be free to do anything, yet at the same time says, "I am bound to do only that and I am bound not to do this." Whenever he befriends someone, he declares that he knows that person, yet the next moment he denies it.

It is the same with his thought: He wants to go somewhere and at the same time does not want to go at all; he wants to remain at one place, yet does not want to stay there at all; he wants to study and at the same time does not want to study; he does not want to suffer, yet he does not want to enjoy; he wants to remove his suffering, but when the time comes, he does not want it removed at all. He wants to get married and enjoy himself, but is afraid of getting married and does not want to enjoy it at all; and when he does get married, although he says that he wants to maintain harmony with his partner, he does not do so. He wants to remain united with his wife, but instead constantly creates a sense of two individuals and a psychology of separation. He claims that he and his partner are one, yet maintains, "This is my body and that is your body." He says, "This

is our house, but in the same breath maintains, "This is my room and that is your room." He wants to produce children and at the same time does not; and when the child is born he says, "It is your child, not mine," and simultaneously, "It is my child, not yours."

This state of affairs is found in other areas of life. He wants to buy something, perhaps a car, and at the same time does not want to. He discusses all the pros and cons, happily postponing making the purchase and simultaneously regretting its postponement. He wants to love his friends, but is afraid of losing them. He wants to express his views to others, but does not express them, and if he does express his views and becomes happy by expressing them, he then finds his expression to have been the cause of unhappiness for someone else. He wants to approach someone and talk to him, yet when he gets there, he does not dare to interact. He wants to learn a lot, but at the same time refuses to learn anything. He wants to serve others, considering them to be his own self, but fails to do so because he simultaneously thinks, "They are others." He wants to enter the world of success, but does not move forward at all, he both wants and does not want to make a lot of money for one reason or another. He wants to finish with this world forever, but at the same time clings to it. He wants to ask someone why he is always double-minded, but he will not approach anyone. He decides to find out the cause on his

own, while accepting the fact that he is unable to do so; yet he postulates none the less that he is able to find the answer. He wants to remain inactive, but at the same time he wants to be dynamic. He wants to find out the truth about the world, the body, his self, and God, but does not pursue this wish and just drops it. He wants to seek help from someone or other, simultaneously arguing that he does not want to be interfered with by anyone. He does not want to be peaceless, but is found constantly compromising. Ultimately, he wants to be totally free from all such states of affairs, yet makes no effort to attain that freedom.

At this point, I would like to ask the reader what causes such a condition. Have you ever paid attention to it, even though in your own life you observe daily that such is the case? You are well aware that sometimes you are excellent and sometimes not, but why do you not wish to initiate an experiment to discover the truth of this phenomenon? The answer to this question is that as a human being you are both the Master-free and the Master-bound at the same time. You appear to be one, yet you are two, you appear to be two, yet you are one—and you are unable to distinguish one from the other.

CHAPTER VI

HOW TO FIND THE MASTER-FREE TOTALLY SEPARATE FROM THE MASTER-BOUND

BY NOW YOU HAVE come to recognize that there are two voices speaking simultaneously in your head. You have also observed that there is only one Knower, who hears both voices and who knows that whenever he listens to the voice of freedom, he feels good, released, relaxed, and easy, and that whenever he associates himself with the voice of the bound being, he feels miserable, sick, uneasy, tortured, troubled, unhappy, frustrated, agitated, and angry. Sometimes, the Knower decides not to listen to the bound being when he thinks that he has heard enough. Why is this? The being who is free is the master of freedom; he always speaks freedom to the Knower, who stands for freedom. Thus, the nature of the Knower comes to harmonize with the nature of Master-free.

The basic nature of the Knower is eternal freedom, but its modified aspect in any form of existence and consciousness other than its pure nature is quite opposite to this original characteristic. For example, milk is sweet and in its original state will always be sweet, yet it

can change into curd. While the milk has not disappeared or become extinct, on tasting the curd nobody would say that it is milk. As curd, the milk will say, "I am sour," but then the milk is not speaking on its original level; it is speaking on the level of its modification as curd. So it is the curd which is saying, "I am sour," and it is manifesting its own power which has turned the milk into curd.

As curd, the milk became sour; yet, because it has not died, the milk still retains the memory of its original, sweet existence, but it now commits the mistake of assuming that the curd should also think that way. If the milk is just curd, it should declare that it is curd and always remain sour. Why? The milk should know that it is bound in its own modification by an emanation which, in accordance with its own will, has made it curd, and, knowing that curd is sour, the milk should be aware that there is nothing wrong with this state of affairs. But it does not give up its original memory of sweetness. Why?

At the time of manifesting its creative power, the milk had already decided that it was forever sweet, and, being tired of its stagnant state of sweetness, had decided to change its original state into some modification which would blind its present knowledge and make it identify with its new modification, which would now make it forget its nature as milk. It still holds the memory of its original characteristic, however, and so experiences the taste of

its struggle saying, "I am sour, I am not sweet. Once I was happy, but I am unhappy now. I want to be happy but I am unable to return to my original nature of happiness." On this level, the milk had already planned that there would be another, oscillating power which would emanate from it and say, "I want to go back but I can't. I have already created this modified form in accordance with my own will and now I want to go back, but I did not give my creative intelligence the power to take this modification back and return it to milk, so now I am bound to call myself sour. I did, however, give my creative intelligence the power of not being able to prevent me from creating an urge as curd to further modify myself; so it will not prevent me from moving forward, but it will not permit me to be released from the level of curd and led back to my original milk state. Now, as curd I will have to be churned and become butter, another modification."

As curd, the ancient milk said, "I am sour, but once I was sweet," and now, as butter, it says, "I am sweet." The milk is again saying that it is sweet but, remembering its previous sour taste and its original sweet milk nature, it now declares as butter, "I am sweet but I am still not satisfied. I am frustrated because I want to be milk again. But I can't be milk, yet still I need satisfaction!" Once again urges erupt, pangs start, and the butter wants to transform itself back into milk. It seems to succeed when, becoming hot due to much thinking and

churning, it becomes liquid butter, or *ghee*, a Sanskrit word for the liquid state of butter. But as a liquid, it has a different taste again and now fears that it is going to flow out of its pot and lose its liquid or melted butter state. It says, "Before I flow out, I want to be fully satisfied." It cries and creates another power out of itself which touches the consciousness of a human being who is a potter. He makes a lamp out of clay and putting the melted butter and a cotton wick in it, takes a match, lights the wick, and a flame now arises from the butter. The milk is once again different and now says, "I am light, but I am not completely satisfied because I am not yet sweet." To a large extent, however, it feels fulfilled because now it is vast and shining and its light fills the room, spreading out onto the veranda and illuminating the garden. It enjoys its vastness and brilliance, and feels a sense of great satisfaction because its shining light enables many people to see things which previously were lying in darkness. It reaches unselfishly out to all human forms, who feel great delight in this radiant light.

In this condition the ancient milk realizes its own hidden nature as pure light. It feels completely fulfilled and is now able to conclude that its true nature cannot be milk, for the milk must have originated from light. It knows its truthful existence, and, recognizing its true nature, the modified milk arrives at its original state which in the beginning was

nothing but light. This original state of the existence of the milk is called Master-free, which began its journey by tasting sweet, then called itself stagnant and said it was sick of its sweetness, and then finally became free from the sour taste of curd, the sweetness of butter, and the smallness of the flame, because as light there is nothing but freedom from all qualities, small or big, good, bad, or great.

This is just an allegory to describe the freedom of the Master Consciousness and the bound state of consciousness. Now take the example of a human being, who is another form of milk. Milk comes from a cow which has become a mother, and a man is also a kind of milk from his mother. It is one sense or knowledge; in the first instance the cow is the knowledge and existence of the milk, in the second, the mother is the knowledge and existence that produced a man.

Man does not know what his original nature is. He knows that he is sweet, wonderful, and good; but when he is insulted, he is modified into a kind of curd state and says, "I am sour," or, "I am unhappy, not good." Man also passes through a process of churning similar to that in which butter is produced; but he is not churning on the level of his body, and no butter or powder is produced from this process. Man's churning is on the level of his mind, and its style of churning is to think, re-think, half-think, and intelligently think. Thinking goes on and on, and a stage is reached at

which the thinking vehicle gives rise to the *sattwa*¹ intellect, which is a kind of butter, and this refined intellect is again churned until one day the most refined butter, *ritambhara pragya*, oozes out. *Ritambhara pragya* is the intelligence of discrimination that enables man to grasp the unchanging Truth and to recognize the truth of objects and persons which are constantly changing. Again the churning starts, and the *ritambhara* intelligence becomes so refined that it turns into the Light of God, God Consciousness. The human consciousness which has been transformed into God Consciousness is called Master-free.

At this point, I would like to make the reader aware that he has already known Master-free and Master-bound. The voice which emanates from Master-free will always be in harmony with the traits, qualities, and characteristics of Master-free. These are *Sat*, or Pure Existence, which means immortality; *Chit*, or Pure Consciousness, the forever perfect consciousness; and *Aanand*, or Perfect Bliss, permanent happiness. The permanent state of Consciousness and permanent state of Bliss is the Pure Light in the form of God Consciousness, but it undergoes various modifications by which it becomes animal consciousness, bird consciousness, and human consciousness. It is referred to as "sentient being," and wherever it does not manifest as consciousness it is called

1 *Sattwa* intellect: the most refined state of mind

insentient being. These two words, sentient and insentient, are related to "sense," which means knowledge or consciousness. When a human being says, "I know myself," his Master-free is speaking of his own reality. His sentient being is speaking because that kind of knowledge is in him which can say, "I know." When a man says, "I don't know," that is also a sense, but it is more or less insentient, or *jarb*. This is the bound Master. Whenever Master-free speaks, it illumines its true nature of *Sat-Chit-Aanand*, and when Master-bound speaks, it always voices the opposite nature, which is impermanent existence. It says, "I will die, I am afraid." It says, "I don't know, I am forgetful." It says, "I am unhappy, I am in pain."

Now, Master-free and Master-bound do not always speak directly. For example, on seeing a flower, a man might say that it is beautiful or fragrant and that it delights him, but when the same flower is seen by Master-bound, he might ask, "What is the value of this flower? It is not gold. It does not give me a thrill. It is transitory and I do not like it." And this can happen in the same head, a man speaking about a flower and calling it delightful, and the same man saying that it is not. Thus, the reader must unfold a power of consciousness which will make him aware that the voice of Master-free is always, always leading man to experience *Sat-Chit-Aanand*, and Master-bound is always leading man's attention towards *asat*, which means transitoriness, *achit*, forgetful-

ness, and *niraaanand*, pain and suffering.

There are many examples of this difference. When a man wants to acquire knowledge, it is Master-free speaking, and when, at the same time, he does not want to acquire knowledge, it is Master-bound speaking. In between these two voices there always exists the Knower, who knows the one voice saying, "I want to learn and become happy," and the other saying, "I don't want to learn and I don't care for happiness." Apart from learning, a man wants to enjoy perfection in the form of a relationship. This is the voice of Master-free. But if a voice comes and declares, "This relationship will bind me," that is the voice of the Master-bound. Now, suppose the Knower accepts the relationship as suggested by Master-free, who maintains that it is a good idea, but Master-bound simultaneously claims that he has been trapped. Then, Master-free will say, "No, no, these are just two human forms and you are the Self, forever free. As the Self, you are witnessing your sport in the form of the union of two persons as well as in the form of fear caused by this unity. The fear arises because now there is a sense that these two people might separate in the future and then the unity will be broken." Master-free maintains that the Self is free, but Master-bound claims that the Self is bound, that the Self is only the human form and not the ever-free Self, freedom, Pure Light or Pure Consciousness. Whenever Master-free reveals himself, a man says that he has always been

free he was never born he never gets trapped is never bound by material existence, and is not going to die Master-bound declares that he took birth, he is young, he is growing older, he is worried, and he is in pain At the same time, Master-free says, "I am free and I shall be free from both pain and worries."

The voice that manifests and utters the hope for freedom and liberation is the voice of Master-free, and all frustrations and hopelessness are the voice of Master-bound These two voices exist simultaneously, and the Knower is free as a witness self who watches and witnesses both. Whenever the Knower associates with Master-free, it tastes the nectar of *Sat-Chit-Aanand*, and whenever it associates with Master-bound, it experiences hell, unhappiness, pain, suffering, weakness, and the idea of death. By now I expect that the reader has grasped the point that the Knower is freedom, of which Master-free is one modification and Master-bound is another. With which voice he associates is the reader's choice.

CHAPTER VII

THE SPORT OF THE KNOWER

AS HUMAN BEINGS we see objects, hear words or sounds, and recognize them. Thus, we conclude that the knowledge of recognizing objects and sounds must belong to the Knower. Since what we acquire in the way of objects, persons, and sounds is called knowledge, all of these states of existence are called the objects of knowledge. The Knower exists before all these things come to be recognized or known. Then why is it that they were not originally known if the Knower, who comes to recognize these objects and sounds after they are seen or heard, was already in existence? It is because the Knower was not associated with the vehicle of perception which sees objects and recognizes them. This shows that before the Knower comes to know an object, there must be a key being who fits in with the objects and sounds to unlock their mystery or secret.

If the Knower is the Knower, why does he need to have the knowledge of objects and sounds? He should be always knowing them as they are. However, although sounds are also

always in existence, the Knower does not always know them, although knowledge of them may be acquired later on. One can now easily conclude that another knower must exist, in between the Knower and the objects to be known, whose purpose is to recognize objects, persons, and sounds. But if this secondary knower exists, then objects should always be known, which is not the case if we examine our experience of knowing things. This indicates that whenever the secondary knower comes into existence, it associates with the senses, and only then does recognition take place. When the secondary knower disappears or returns to its source, objective knowledge does not take place even though both the original Knower and the objects to be known always exist. Then what is the secondary knower? Its name is Mister Sport.

The Knower always has this sport, or *leela*, at his command, a sport which both does and does not exist, for it can be observed that although objects are always there, knowledge of them is sometimes acquired and sometimes not. The sporting knower, then, is transitory, temporary, and fleeting. It appears, exists, recognizes objects, and then disappears, and there is no knowledge at all as to when it will reappear.

Now, what happens to the knowledge which this sporting knower has come to know? If the sporting knower disappears, then all its knowledge should also disappear forever, but

we see that objects seen or heard are remembered through the same secondary knower when it reappears, even when these objects are no longer in existence. This would seem to indicate that perhaps the secondary knower always retains its knowledge even when it itself has disappeared; however, we see that sometimes when the secondary knower reappears, although objects currently in existence are recognized, knowledge of past events is not recalled. Now, this shows that knowledge, recognition, and perception do not remain with the sporting knower; yet, since knowledge is remembered, one can conclude that this knowledge is retained by the original Knower who exists eternally, regardless of whether things exist or disappear from existence. That is why it is called the forever free and independent Knower.

The next point to arise is that if the original Knower is forever free and independent, he should be able to know the world of objects directly. It has been shown, however, that this is not the case. Always, the secondary or sporting knower appears—only then can objects be known or knowledge take place. Now we should observe from where this secondary knower appears. We will find that it always comes from the original Knower because the original Knower is eternally in existence. The original Knower releases from its own existence a temporary power or reflection, and this reflection acts as an agent on behalf of the orig-

inal Knower after having received from it the knowledge of knowing. So two states are found in the sporting knower. first, an existence with an identity of its own, and, second, the power of knowing contained within that identity. It has a double status. Only in this way is it possible for the sporting knower to recognize things through the medium of the senses, which, too, have their own mechanism and style of knowledge, and which also emanate from the same original Knower.

The secondary knower is always dependent on the will of the original Knower because if the original Knower withdraws knowingness from it, the secondary knower cannot even associate with the senses, let alone know the objects. When the original Knower wills to pour its knowingness into it, the secondary knower not only becomes capable of associating itself with the senses, thereby acquiring knowledge of objects, it assumes an identity entirely separate from the original Knower.

This phenomenon is being described by Me, not by the secondary knower. My status is that of a consciousness linked with the original Knower and at the same time with the secondary knower. When the original Knower withdraws its will and thereby its consciousness from the secondary knower, I remain quiet because I, too, have no power to make the original Knower return his consciousness to the secondary knower. This is why the original Knower is called the independent Self. It has

been observed that nothing can bind it, and that is why I accept his will to create any sport at any time. And I watch the helplessness of the secondary knower in assuming a definite identity and sense of doership through which it experiences joy when successful and suffering when unsuccessful.

When there was naught nor any aught, the original Knower-Existence alone was, and from it emanated the objective universe, the senses, and the sporting knower. This clearly shows that the original Knower must enjoy the sport of creating existence and knowledge out of itself, as well as creating the sporting knower with its assistants, the senses. The original Knower is also the creator of forgetfulness. Forgetfulness is also knowledge, but its quality is that it has the power and knowledge which cause it to forget, or cover, the previous kind of knowledge. It also acts as ignorance, or no-knowledge, when objects and sounds are not in existence. Thus, we observe that the original Knower has no knowledge of objects and sounds if the sporting knower does not manifest. What is to be noted here is that the original Knower does not know its own creation. I am saying that the Knower has created a type of knowledge with which it could easily say, if it were asked, that it has no knowledge of how many things and sounds it has created. This is its knowledge. If it were to be further questioned why it did not create for itself the type of knowledge given to the secondary knower,

one could find the answer by observing the functioning of the Knower; for how could it play the sport of knowing the objective universe if it had not created the knowledge called "unknowing"? So both unknowing and knowing are its knowledge, and the Knower is free either to release the power of knowing the objects or to withdraw that power at any time for the sake of the sport

When it knows the objects, its name is Master-free, and when it does not know the objects, its name is Master-bound, even though, as the original Knower, it is freedom alone. Therefore, man should never worry about forgetfulness or bondage, and he should never think that he will always be free to retain the knowledge of the objective universe, because man's consciousness starts from the level of Master-free and Master-bound. Human, individual consciousness is to be transformed or transcended to the extent that it unites with the original Knower, who is always free whether the creation manifests or not. It is only possible to have knowledge of the sport of the Knower when man's individual consciousness, which is both Master-free and Master-bound, unites with the Knower. Once this has occurred, the original Knower will know eternally that it is his game or sport, and that everything, every happening, and every creation in manifestation is He alone, and simultaneously that He himself is what can be called no-creation.

Thus the aim of this chapter is to acquaint the reader with the original Knower, who is eternally playing the sport of creating, destroying, experiencing, forgetting, waking, sleeping, and dreaming. If this fact of the Knower can be grasped, then the question of who creates Master-free and Master-bound, and why, is answered. It is the sport or will of the Knower

CHAPTER VIII

THE EXPERIENCE OF THE SPORT

WE KNOW THE TERM "sport" in connection with the games we have played from our very childhood and in which we participated with other players or sportsmen. Sport fills a child with joy because he has no sense that business is to be created out of it. Whenever the idea of trade is introduced into an activity, profit becomes the main target because no matter what kind of business a man is involved in, he wants to make a profit. When his desire for profit is fulfilled, he experiences joy. If someone does not play the game to make a profit for himself, but instead plays thinking that his partner should profit from the enterprise, then if he suffers a loss but his partner gains, he also experiences happiness even though he personally has lost. In neither case, however, is it sport, for the spirit of sport exists when the game is played only for the sake of the game and not for any other purpose.

Here we have to observe carefully to see where this game is, for the sake of which we, the sportsmen, are playing. You will have

observed that in most games there is always more than one party, team, person, or object. If there is only one person and no object, it is not sport; it will be called thinking, idling, or worrying. No doubt, one may also derive some satisfaction from that and can argue logically that when he sits all alone, he does enjoy himself. However, one would not want to call that sport because in such a case there is no sense of duality or otherness, and so whatever one experiences will be called the Bliss of the Absolute, in which the original Knower exists alone with no instrument through which to experience the tastes contained in objects or persons. Then, joy stands alone by itself. Now, such a being might exist, but if so he is not a person; he is the game itself. He cannot say that he enjoys the sport while sitting in stillness because the word "enjoy" represents both the enjoyer and that which is enjoyed.

Now, we have to locate this game or sport for the sake of which we are playing, and which is not for the sake of business. We can observe two players and an object of play, both players having a common object which is the means of playing. If the sportsman is seen and known as the subject, and the object or means of the sport is seen and known, and the other players playing the sport are also seen and known, then I would ask you to please tell me where the game is. Your answer would naturally be that "game" is a word representing an abstract happening which is, but cannot be defined.

even if we terminate the players, the objects, and the audience. Now my point is that if you do not know where the game is, how can you play only for the sake of the game? When you work for profit, you play for the sake of making a profit, when you receive a winner's medal for playing a game, that is also a profit; when you defeat your opponent or gain victory, even though your knee or ankle has been broken, you are playing the game solely for victory. But I want you to reply that if one deletes all these aspects involved in playing the game, one is left with no motive for continuing to play.

Therefore, when it is said, "Please play the game for its own sake," you have first to be aware of where the game actually is, just as you are very conscious of the medal, ovation, appreciation, or pat on the head which motivates you to play and which gives gratification to a particular understanding in which you were already involved before you began playing. Even when you do not gain any profit from the game, you are still playing in order to derive a sense of satisfaction, and so you are not playing solely for the sake of the game. If you do not play the game purely for its own sake, there will be either happiness or its opposite, unhappiness. Every single player, including the audience, wants to experience happiness while playing the game. However, this is a state of affairs which all expert sportsmen, authors on sport, audiences, and judges have declared to be possible only when one

plays the game for the sake of the game. Therefore, before you initiate any sport in your life, you should know where the sport is. Only then will you be able to claim that you are playing the game for its own sake, because then you are not pleasing yourself, you are pleasing the game—and in return the game is pleasing you.

So you have to find out where the sport or game is; otherwise, you will be playing for your entire life, but will always be involved either in happiness or unhappiness, even while playing sports, and in the end death will come. When you re-incarnate and play the game, the same process will continue. Thus, you will never be free, either from the sense of happiness, which is never complete because somebody else will always receive a better medal, or from the sense of unhappiness due to the fact that sometimes others win and you lose.

What man really desires is to derive the true benefit of playing the sport, which is the experience free from either happiness or unhappiness. It is even free from neutrality, for when he is neutral, man is involved in creating a sense that he should appear just and nobody should be prejudiced against him. Now, begin to observe. I would like to draw your attention towards the sport itself because, being a very keen observer, you will be able to examine the facts and realize the existence of the sport.

If you watch a game of hockey, you will find players, a ball, sticks, a field of play, and an

audience. But are you aware that even if the ball is in perfect condition, the sticks are brand-new, the field well prepared, and the audience settled in their seats, if the players die, where is the sport? Who will play? I do not wish to bring in many examples and put you under undue mental strain, so I will appease your mind, which is currently in a state of suspense, and make it alert to grasp where life is. Without life, no player can play the game. So it is life that is playing the game. For the sake of life the game is going on, but who has created life? You will probably answer in a traditional manner, for example: "I don't know. It just is. I do not have to try to understand where life is. That I see and know it is sufficient." But you will have noticed that sometimes even while playing you are lifeless and exhausted. Then, just to revive life you drink, eat, or rest because you consider that life originates from drinking, eating, and resting. But if life comes through these objects, then a dead man could be revived by giving him a bottle of wine and a good meal and advising him to take plenty of rest! You, however, are an intelligent human being and can recognize that life does not originate from these activities, otherwise, a man, or at least a mouse, could be created from a cabbage, and this is certainly never the case.

I am sure that by now you have grasped my point, which I am not going to spell out. Your life does have potential power, which up to this point has been lying dormant. You were

unaware that life comes from life, that there is no other source of life; and it has already been proven that life itself is the sport and that all other objects, including the automaton called man, are lifeless, or insentient. However, there must be some existence, the nature of which is given the name "life", otherwise, you could say that a rock is alive, a tree is alive, sand particles are alive, water is alive, and, since they are alive, they are connected to life. If this is so, they must also be life itself and are all enjoying being life. All must agree with your perception that they are alive, are in existence, and are enjoying in their own way, but if so, they are enjoying because they are playing the game for its own sake and have no idea that they should profit from their existence, be victorious, or inflict defeat. The sun appears daily for the sake of life, if you say that the sun is alive. At night-time stars are visible and are moving, just playing for the sake of life. Similarly, a mountain stands on earth, the earth is in existence, waters are flowing, fire is glowing, wind is blowing, and the sky is blue—all for the sake of life.

And you, dear man, what are you doing? While living life, your attention is always on how much money you can make, what your profit margins are, how much joy can be experienced, and how much pain can be removed from your head and heart. Are you living life purely for its own sake? Are you aware that you exist for the sake of existence? If you are not,

then you should not argue that life is visible in a rock, a tree, in water, in the sun, in the earth, in gold, or in mud, and you also cannot argue that life is to be found in bones or in the tongue, in the head or the heart. Why? Because when someone dies and life leaves the body, you yourself will say, "My father is lifeless, my mother is lifeless, my grandparents are lifeless." If you speak in these terms, then I expect you to know what you are saying and what you are doing to those who listen to you. At least, you should know the effect that your words will have on your progeny, who will conclude from your statement that you hold the key to understanding the nature of life. You declare that life appeared and that it will disappear, so you must know where it is. But at this point you become quiet because you only know that life exists when a man is alive, that it appears when a seed sprouts or when a bird hatches. You also acknowledge that life vanishes when the bird is dead, the sprout decays, or the man dies. You should now examine your experience which makes you declare that knowledge of life comes only when you awake in the morning, even though in deep sleep you did not die but were perfectly alive, as you experience daily when awaking from your sleep, swoon, or unconsciousness.

Now you should grasp that life is known only when the Knower enters existence; thus, the clue to the whereabouts of life must lie with the Knower. It is the Knower who knows

CHAPTER VI
The Experience of the Sport

life. But have you ever made any effort to know where the Knower is, especially since you are constantly compromising with your ignorance of life? And since you have never tried to find out what life is and from where it comes, your progeny cannot expect you to be very knowledgeable about the Knower or from where it comes

At this point, I will simply state that the sport cannot be played without life, and life is known only by the Knower. Therefore, in order to know the sport you will have to know the Knower, for whose sake everybody is playing the game.

CHAPTER IX

WHERE THE KNOWER IS

HERE IS A SITUATION which I would like you to consider. You have walked out of your home, knowing that you did not want to stay there long, having eaten and later having become bored with reading and examining your domestic possessions. After talking it over with your friends and relations, you decided that you needed to move somewhere else, so without pausing you just walked out of the house. Now, you know that you are not at home, but are on the road; and you also know that you are going somewhere, but you do not know where. In addition, you have the power to recognize that that which is nowhere certainly exists. That is why you are going there. You also know that there is somebody watching you walk, but you do not want to turn around and look behind you because you know that if you do so, you will be embarrassed. At the same time, you know that there is nobody behind you because you have looked around once already and found that nobody was there—but you know that you are not convinced. You also know that a thought has

arisen in your head which says that your better half is following you, and you know that if she is really there, you will have to turn back, so you do not look around.

You are moving, and you know that you are relaxing just because of the motion created in your body. You know that you have a pen in your pocket and a notebook in your hand, so you start to think of something to write once you arrive at the destination which is attracting you. You know that you do not know what it will be, but you do know that you are going to write something. After walking a long way, you find your destination. It is a shady tree with nobody around. It is quiet there and under the tree is a convenient platform, so you feel like sitting down. You do so and, opening your notebook, you begin to write. This is the subject: "Why is it that although I have everything at home, I could not stay there, while here I felt like sitting down, although there is nothing—no cushion, no chair, and no people? What made me sit here, what made me leave home, and what causes me to think constantly about this and that? I want to understand this phenomenon." You stop writing for a while and wait, knowing that although up to this time in your life you have not been able to grasp this point at all, nevertheless there is hope of finding the answer. So you sit silently, aware that nothing is happening in your head at all.

At this point, you do not recognize that aspect of you which is "you knowing," but you

do know that whatever used to come quite frequently is not to be found at this time. Therefore, you say that there is nothing coming because you cannot compare this state with any thought, image, or form. This is because your present state of existence has no form which can be used as a basis for comparison.

Next, a thought arises that you have lost everything, all the knowledge that you ever possessed has vanished. You start to panic, thinking that if you stay under this tree much longer, you will lose your mind completely. Consequently, you stand up and turn towards your home. Immediately, a flood of thoughts starts. You examine them one by one. An example: "When I arrive home, how will I explain to my wife where I have been, what I was doing there, and why I left the house so abruptly?" Another example: "During this period, I should have gone to buy that bicycle which I have been thinking of buying for so long." Next thought: "I should have gone to see my writer friend to discuss various things." Next thought: "What have I been doing with my life all these years?" Another thought: "How much money have I made?" Next thought: "I don't want to live in a rented house. I want to build my own cottage, but I will never do it in this city. I am already bored with my present place, but I have no idea when and where all this will be possible." Another thought: "Why am I never satisfied? I have studied hard and earned the best qualifications. I

have worked hard, married and had children, and have plenty of good friends. Then why does it not make any sense to me to be daily busy working for others, exhausting my energy, and getting tired, worried, agitated, and tense, only to find a little pleasure here and there, while most of the time I am pretty sad, unhappy, and bored?" Another thought: "Is there any chance of ending this state of affairs in my life and attaining some satisfaction, even if it only lasts for a week?" Another thought: "Impossible!"

Soon another thought explodes in your head: "My child is sick in hospital and I should have gone to see her. Oh, I am so irresponsible and heartless! My wife must have already gone there. She looks after the children much better than I ever do. I try so hard to copy her, but I cannot." Another thought: "I never wanted to get married at all, and now I not only have a wife but three children as well, the last of which is always sick, and her health never improves, even though I have spent a fortune on her—must be bad *karm*. How can I get proper attention for her so that she can one day enjoy perfect health?" Another thought: "It is just possible that the child will be all right, but then what about my wife's thoughts on the matter, which must be an exaggeration of the child's sickness?" Another thought: "Why has the government not provided a doctor in every home? Everybody should have been taken care of! That is a pretty wild idea, and is certainly

not possible, but why do I think like that?" Next, you think about buying a lottery ticket in the hope that you will win enough money to enable you to provide a tutor for your wife at home and a doctor for your child. Your last thought is, "But then who will look after my confusion?"

You eventually reach home and sit on the same sofa from which your journey began. After talking to your better half, seeing the children, and inquiring about the condition of the child in the hospital, you sit down and sip a cup of coffee. At that very moment a thought flashes through your mind: "Will I never be able to get out of this state of mind? What is it that makes me stay at home even though I am worried and sick? Why am I so attached to this home, to my work, to my wife, to my children, and to my body?" And it is you who know all about it. Again you watch the thoughts flooding into your head: "I was a good sportsman once and would have been even better had I not married. And if I had not produced the children, I would have found peace and quiet somewhere in my life. If I did not have so many relations and friends, I could easily have left this city and found some other place where I would have found peace." You are watching all these states of thinking. You are troubled and worried, full of agitation and memories, memories of good days, good health, good education, good qualifications, good jobs, good dinners, good parties, good travelling,

good news, and bad news. And who is knowing all this? You are bound to answer, "It is me" And I will agree with your answer. "Yes, it is you"

The words "me" and "you" make no difference, but certainly there is someone who is very closely associated with the "you" whom you call the body, the mind, the thoughts, the emotions, and all the states of experience. If there is somebody knowing all these states and that somebody is you as you have answered, then you must be the Knower. Now you become quiet. Why? Immediately after accepting implicitly the fact that you are the very Knower, a thought arose which said, "Why am I, as the Knower, not able to straighten out my affairs, which I want to improve, for in accordance with my current knowledge I am making all possible efforts to become happy, restful, and perfectly at peace." So even though you are the Knower, this knowledge does not satisfy you. If I were to say that I am the Knower within your body, you would not believe me because you know that you are the knower of everything around you and of the thoughts, joys, pains, and suffering within you. If I were to say that your closest relation, your better half, is your Knower, you would not believe in that either because you are always complaining, "She does not know me!" If I say that your friends know you well, your answer will always be, "If they know me, then they should care for me." It is the same case with your relatives.

Now, who are you going to call the Knower of your affairs? Do you know? After a good deal of silence, your answer will probably be. "Not me. God knows!" Now you have answered that God knows the Knower, but this answer came from your lips after a good deal of frustration, exhaustion, and torment. Do you still want to know the Knower? Your answer is an emphatic "Yes!"

I WANT TO KNOW
THE KNOWER

EVERYBODY WANTS SOMETHING. One man says, "I want to have a cottage," while another says, "I want to have a button coat," or, "I want to build a house." Some say, "I want to know what makes the sun rise," while others demand, "I want to know how and why the earth moves," or, "I want to know who makes the wind blow." Yet others question, "I want to know how man is made," or, "I want to know why fire is hot and water is cold." And there are many whose questions are even more peculiar. They will ask why their eyes do not hear or their ears do not see, given that they are united with both. Some say that they want to attain powers which will fulfill all their desires and needs, and that those powers should enable them to know the past, present, and future, as well as the knowledge of the thoughts in every mind. Someone else goes much further and demands, "I want to create a God, world, and man in which God should be just, the world should be always pleasant, and man should be always happy."

All those who want to have this or do that

or know something are convinced that it is possible to have their desires fulfilled; that is why they always respect them. Even though many desires pass by without having been fulfilled, man still has complete confidence in himself that one day he will be able to fulfill them all. Man needs to know why he is in a constant state of desiring and why his desires do not stop. If he does think that all desires can be fulfilled and that he will be successful in fulfilling them, he should know that then he should also be able to cause or create those desires. However, since they are created without his knowledge, why does he think that he is in a position to use his power to fulfill them all? Desires are not in man's hands, they just appear and, whether he fulfills them or not, they disappear. This shows that no man on earth actually wants to satisfy all his desires; rather, the case is that when man becomes uneasy, he does not relish that situation of uneasiness. Uneasiness is a state of existence and consciousness which arises independently of need or desire; but man concludes, when he is uneasy and a desire appears, that if he fulfills his desire, then he will be easy. It is often observed, however, that desires or wants may be fulfilled, but then they arise again. When a desire manifests, everybody is certain that if it can be fulfilled, then the uneasiness caused by that desire will not remain. This indicates that man does not know why he becomes uneasy, from where uneasiness and desire appear, who

experiences the uneasiness, who feels the desire, and who wants to fulfill it. Therefore, before knowing the actual Knower, man has to know who the "I" is who desires to know the one called "Knower."

If a man directly makes efforts to know the Knower, he will fail because he will not yet have developed the awareness that will recognize the "I." But one must come to know this "I" which is daily being used by every single person, for everyone says, "I see, I hear, I smell, I taste, I touch, I do, I think." Just as one can recognize that the eyes are instruments for seeing forms, the ears for hearing sounds, the nose for smelling fragrance or odour, the tongue for tasting, the skin for experiencing the touch of objects and persons, and the hands for performing certain functions, in the same way one should be able to know the instrument of "I."

Man is certain that everyone has an "I" by which he owns, possesses, and knows everything; but why is it that while all things are known, this "I" remains obscured and one never pays attention to its whereabouts? The reason is that our ancestors, parents, teachers, friends, and relations never presented the form of the "I" before our eyes because it seems so natural that the "I" exists in all beings, whether man, animal, bird, or insect. All beings know the "I" to the extent that the body's existence is maintained, and thus the necessity never arises to know the "I" in order to continue existence.

If man does not have food or water, he may be certain that he will perish, that is, his body will no longer exist; but this does not apply to knowing the "I" because this knowledge is not necessary for preserving the body. Therefore, it has not been thought imperative for man to know the fact of the "I"; and indeed all are convinced that even when they do not know the "I," they exist.

But I am answering the question. "How shall I know the Knower?" I say that you will know the Knower step by step. First, you know that there is a body. Very good. You also know that the senses exist and that they are the means by which you experience the objective universe. After grasping the functioning of the senses, you must also know this fact: The eyes, which are senses, see a flower and say, "I know the flower," but often your eyes are open and the flower is before your eyes, but you do not say, "I know the flower." Why? Due to the fact that your mind is somewhere else, the knowledge of the flower has not been recorded in your head. At other times, when the mind does associate with your eyes and sees the flower, if you close your eyes, you can still say, "I know the flower." This proves that you do not know the flower simply by looking at it. Only when it is printed on your mental plate do you say, "I have the impression, image, or knowledge of the flower."

Now you are developing the perception by which you can be aware that the one who

records the image, projection, or print of the flower is one "I," which has its own existence, and that this, combined with the existence of the flower, forms the knowledge of the flower. If the flower is absent, the print will not take place, and, similarly, if the "I" is missing, even if the flower is there, again the print will not take place. Therefore, this is called the "mind-I," in which exist both the power of knowing and the power of building an image of the flower. When the knowledge of the flower does not take place, even if the flower were to remain in existence what would you say? You would say, "I know that I have no knowledge of the flower." When knowledge of the flower does take place, you say, "I know that I have the knowledge of the flower." Now you should relax, feel easy, and retain the information that the one knowing both of these statements is your true Knower. Tomorrow, please do not say to me that you want to know the Knower because in this moment you know the "I" and you know the Knower.

I AM NOT CONVINCED
OF IT

EVERY MAN IS AWARE that he exists, but he has no trust that his awareness knows the reality of his existence, for he concludes that his existence is the body which, he sees, perishes. It is not necessary for his own body to perish for him to be aware of the fact of its destruction—the decay and destruction of any body is proof enough for any man to be convinced that his body's existence is perishable. And when the belief that his body will perish and he will die becomes concrete, then it follows that as a result of this conviction he will not believe his awareness which tells him that his Self is eternal Existence.

Thus, even though man is convinced that he exists, he believes that his existence is unreal; and this has created a great sense of fear and frustration because before he is convinced to the contrary, he is in some way constantly aware that he is the eternal Existence which is real. That is why he calls all the states of existence which perish unreal or changing. Then, there must also exist the counterpart of this changing existence, and it should be real,

unchanging, and eternal. Now, at this point it is worth noting that one is convinced forever of his own reality and that it is real, but somehow he does not believe it. There should be some phenomenon to keep man aware that his original Self is real and that the Self's modifications are just that modifications, or changing states of existence

If you study the existence of earth, you will conclude that it is real and permanent: but if you examine it more closely, you will find that earth dissolves into water so that its existence as earth may be said to have been completely eliminated. Thus, earth becomes unreal to you because it has been changed into water. If you apply your observing consciousness further, you will find that water changes into vapour. It is not necessary to know the reason. You can simply observe that water changes from its present liquid state of existence into vapour or clouds. Now you can very easily conclude that water turns into vapour due to heat because you have observed this phenomenon daily. You have also observed that blazing fire turns into air, as in the case of a house, a pile of wood, or a forest, which burn and are consumed by the air. Likewise, when air subsides, where does it stay, or what change takes place and into what form? Since air is felt only by touch and cannot be seen at all by the eyes, we conclude that it exists when we feel its touch. When air is not felt, then what is observed? The answer to this is sky-space (also called

aakaash, or space) It is still blessed, calm, collected, unmoved, and balanced You can call it sky, or ether for that matter—any word you choose.

At this point your question should be: "What changes or transforms the *aakaash* back to its source?" Just as every other element had its source in a previous state of existence before its visible substance manifested and was eventually transformed back into that source, so it can rightly be said that *aakaash* should also have a source. Since *aakaash* is a manifestation which has a beginning, it can be called perishable, although nobody has observed that it actually does perish. It is your experience, however, that when sleep or unconsciousness takes place, or a swoon overpowers you, then as the knower, you do not see the *aakaash* and do not say that it exists. This means that the *aakaash* is transformed when your knower of the *aakaash* transforms itself. This knower which witnesses the *aakaash*-space is the "I"-consciousness; and it also comes into existence and returns to oblivion, so it can be called transitory, temporary, or not eternal

Next, it should be observed that whenever this "I"-consciousness, or the knower-space, which is vaster than the sky, is not present to know the sky, it also must have some source into which it is absorbed, otherwise, it would continue to see the *aakaash*-space, which seems to be in permanent existence. Since the *aakaash*-space has no ability to know anything

that emerges from it, it can easily be understood that the *aakaash* lacks sufficient consciousness to see the sky-space or *aakaash*, as a whole. So your "I," which is the knower of space, is vaster than the *aakaash*-space, but it certainly is not vaster than its source, which is the highest. Since "knower" is the name of the "I" and "I" is the name of the "knower," the source of this "I"-knower must be nothing but knowingness, the Knower of the "I." This must be called the highest because the "I"-knower of the *aakaash*-space dissolves into it. Now two forms of the knower which is "I" have been located: the "I" which is the knower of the sky-space, and the "I" which is the source of this sky-space knower. There is no way for the human mind to perceive this highest Knower through the medium of the "I" knower. Thus, the "I"-knower can be referred to as being smaller or lower because it becomes absorbed into its source, the origin of all human knowing.

The Source Knower is the reality which you grasped in the previous chapter, but of which you were not convinced. What is the reason for not believing in it? It is that your identity as a human being with an instrument of knowing comes into existence at the point of the lower "I"-knower who sees the infinite *aakaash*-space. This "I"-knower is the only medium for knowing the truth or reality of any state of existence, which is a modification of the "I"-knower. The medium of the "I"-knower

is no longer present once it has been absorbed into the highest Knower, which is the source of all the states of "I"-consciousness and of all the states of existence known by the "I" through the medium of the senses. Thus, it is difficult to be convinced of the reality of the self-effulgent, self-existing, and self-knowing Source Knower, for confusion is created in human consciousness when it hears the word "knower."

Man is fashioned in thinking that if there is a knower, then it must know something, and if something is not known, then either the knower does not exist or it should not be called the knower. But I am saying that the knower and its source are not two realities. On the basis of this reasoning you, I, and all men are left with no alternative but to use the word "knower" for the source of the knower of objects, thoughts, and spaces. We do this in order to lead the human, knowing attention, which is meant for objects and forms, to conclude that there does indeed exist the absolute existence of the Knower, which stays by itself and is knowingness alone.

One might pose the question: "Is the Knower a material substance, such as *aakaash*, fire, air, water, or earth with its sentient populace, or is it not a material substance at all?" I would reply that philosophers, thinkers, and realized ones, while stating that the reality is not substance but spirit, are not denying substance by using the word "spirit." They are simply trying to satisfy your query by using the

word spirit as a name because your question will be satisfied only when it receives an answer, whether the answer makes sense or not. It is rather like a situation in which an inquiring child asks his mother where heaven is, whether God lives there, and where its exact location is. Under these circumstances, the answer given to the child is: "Heaven is within you, you are within heaven, and God is prior to heaven." This answer suffices to render the child questionless. Another example might be that of people hearing that the most beautiful son of a barren woman died in the prime of his life. On hearing this statement, everyone feels sad and says that it is too bad; the man should not have died. God should have given him a longer life. But someone who knows that a barren woman never gives birth to a son or to a daughter will not feel sad at all because he knows that there is no possibility of there being any dead child. Now, if you were to inform those who are mourning the death of the son that he has been miraculously returned to life, they would not believe it. This shows that there is a phenomenon of consciousness at work in the head of man which becomes convinced of a fact as soon as his ears hear of it, and that once this consciousness has been convinced, it cannot easily be persuaded otherwise.

Now you must examine this characteristic of human consciousness that convinces itself of something and does not shift from its con-

viction even when contrary news is presented to it. Why is it like this? It is because the existence of the phenomenon is real only when it appears. when it ceases to function, it no longer appears and so cannot function otherwise. For example, imagine a man seeing a stump in the middle of the night and immediately concluding and being convinced that it is a thief. If another man standing beside him says, "There is no thief," the first man will not be convinced because the momentary, apparent consciousness, which appeared at the time the stump was seen, appeared only to let him know that it was a thief. In the head of the second man, the same consciousness appeared and functioned otherwise, convincing him that the stump was only a stump. There is only one stump, but one man says that it is a thief and another says that it is a stump. Now you should conclude at this point that a certain consciousness must be unfolded which will enable you to understand that the consciousness functioning to know the objective reality has the characteristic of being able to function in various ways at any given moment while experiencing any form, phenomenon, or abstract existence. What I am saying is that there is one absolute source of all the states of knower that exist; and that source is called the absolute Knower, the unchanging Reality in which there is only knowingness.

While I am giving you this information, I am convinced of the truth of this absolute

Knower as the eternal Reality and eternal Consciousness; but you will not be convinced that every lower knower has its source in this highest Knower. Since the highest Knower is the one substantial Reality or essential Truth, it does not function in order to know something else, for no separate modification exists to be known by it. It is One without a second. It is the infinite Knower, infinite Knowledge, infinite Consciousness; and it is the source of all states of existence, so it is called the infinite Existence. It is called the infinite Consciousness because it is the source of all knowledge and all "I"-knowers. But you cannot be convinced of this as yet because for you there are two "I"s and you are viewing these two "I"s only through the vision which functions to know them. It is not possible for you to be convinced in theory or to become intellectually fully aware of the truth of the absolute, eternal, Existence Consciousness, which is abstract, because your perception starts from the point of view of "I," the dividing consciousness. This consciousness functions in such a way that seeing a stump it calls it a thief and says, when informed that in reality the stump alone exists, that the stump does not exist, the thief does. This may be called the unreal style of human consciousness by which man covers or obscures Reality as it is and superimposes on it the reality of something which does not exist.

As long as your lower life, the dividing

ego consciousness or the "I" that always creates illusion, exists, you will never be convinced of your eternal Existence which exists before your consciousness of "I am this body." It is observed that every single being on earth is born with this consciousness, the primary style of which is to function in an illusory manner which covers the being's eternal, immortal, unchanging Existence and Consciousness, the infinite Self, One without a second. This illusory consciousness, or sense of duality, superimposes on the Self its own individual bubble of consciousness, as if in the ocean a bubble were to say that it is the reality and there is no existence of water. Unless the bubble of consciousness is transformed or broken and absorbed into its original water of eternal Existence and starts to function opposite to its illusory style, it will never be convinced of its own Existence, Consciousness, or its true nature.

I say, however, that it is two hundred percent possible for you to realize your true nature. Why? Hidden within the illusory consciousness there lies the potential for you to know the truth of the original stump that you think is a thief. After having been informed that it is, in fact, a stump, you may continue to call it a thief, but if I take you to the stump and hold your hand so that we both touch it, you may still *call* it a thief, but you will be convinced that it is indeed a stump. Now you can well guess the power hidden within you. I have

succeeded in unfolding that power in myself and I now see the stump as a stump and know it as it is

Since you sometimes see the stump as a stump and know it as it is, and at other times see the stump as a thief and know it as a thief, you do not know the stump as it is. You are compelled by the illusory, deceiving consciousness to call the stump a thief, as indeed you have every right to do; but you should also be aware that the result of such illusory knowledge is suffering and belongs only to you, not to me. I say this because the result of the knowledge that the stump is as it is, is not suffering; it is relaxation, which you call happiness and I call freedom from illusory consciousness. I do not see the illusion. I see the reality of the stump as it is, but you see the stump as a thief and say that the thief is the original reality. When I say that it is a stump, you hear the words but respond by saying that the stump is a second reality, a lie, that it is a thief and not a stump. Therefore, I accept the result produced by your illusory consciousness which says that there is a thief, but I am not afraid or concerned at all. However, when I say that there is only a stump and no thief, you hear my words but do not want to consider that I am also correct when I view the state of existence, which is indeed a stump, in my original way, just as you did when you called it a thief and maintained that your vision was original and correct.

Now please stop at this point and examine who is who. I know that as yet the vision has not unfolded in you that will enable you to see the stump as a stump. Therefore, I do not wish to trouble you by creating struggle in you when you are not convinced of the factual existence of the stump as a stump. You are convinced that it is, in fact, a thief, a concept which you call real—and this is fine with me. However, the problem is that you are suffering and I can not lighten your load. Yet, when you suffer, you seek my sympathy and I extend it; but you see deception in this sympathy because I can not copy exactly the symptoms of your nervous system which indicate that you are frightened of a thief. As a result, you blame me for not being your friend and for not sharing with you your vision of the thief. You are emphatic that there is a thief and declare that you do not want to hear or know that it is, in fact, a stump. You cry out to me to remove the thief. You say that you want the thief eliminated, but when I reply, "My dear Me, the thief cannot be removed because it does not exist," you affirm that it does exist. When I say that you are wrong, you respond full of anger and scream, "No! I am right and you are wrong! You promised in the beginning to exterminate this thief, and now you are not even bothered and do not care about my fear!"

Now what should I do except have patience with you and watch you be frightened, begging for the removal of a thief which to me

CHAPTER X
I am not Convinced of it

is only in your head. I am unable to remove it because I do not see it; so with what magic wand or stick should I remove your thief? You will have to be patient

CHAPTER XII

FOR HOW LONG?

ILLUSION REIGNS IN THE HEAD of every man. For example, while a man is travelling in the desert, illusion causes him to see a mirage, creating in him the desire to drink its water for he is thirsty; and this desire compels him to move towards the mirage. He walks and walks, feeling more thirsty at the passing of each mile, but he never reaches the water because it always remains as far away as ever. If he has no ability to grasp that he has not yet found water even though he has travelled so far, keeping what he thought to be the water in his sight, he will continue to travel in the hope of drinking that water. Now you can well understand how long that can take. I would say, in fact, that until he is able to unfold the power of disillusionment within his field of intelligence, he will continue under illusion his entire life until he perishes.

Another man, since he was lonely, collected together a group of friends numbering ten including himself. They decided to travel, and enjoyed each other's company as they went. The man relished eating, drinking, and

living with his companions. Before they could reach their destination, they had to swim across a river which was in full flood. They had had a premonition that in crossing it someone might drown, so when they reached the other bank and began to get dressed, they counted their number and indeed found that one man was missing. In order to make sure, each one of them in turn counted how many were in the group, but each found that they numbered only nine. This made them all very agitated, and their sadness became so intense that they began to sob and weep. So great was their perplexity that their feet were stuck to the spot and no one could move. Since the river was in flood, they did not dare to search for the body of the tenth man because they were convinced that it must have been swept away by the current and so there could be no hope of ever finding it. They abandoned all attempts and sat motionless, mourning the death of their tenth man. They wept and wept at the loss of the tenth man from this world. You can well understand for how long!

Now while they were weeping, a wayfarer came along and heard their mournful cries. On seeing their plight, he got off his horse and asked them what the problem was. They replied that they had numbered ten while traveling together, but by a stroke of sheer bad luck, one of them had drowned while crossing the river. The wayfarer was a great mathematician and on hearing their statement, he found that

they were all under illusion, for when he counted their number he found that all the men were present. For everyone else, however, the tenth man was drowned. In order to disillusion them, he asked one of them to count their number once again in his presence. When that man counted, which he had done many times before the wayfarer arrived, he could count only nine; and the memory of the drowned man affected him so much that he began once again to weep at the demise of his friend. The wayfarer, however, took him by the hand and said to him, "Who are you, what is your name, and have you counted yourself?" Immediately the weeping man relaxed.

You can well understand and then conclude for yourself how long it will take to become convinced that you yourself are the very Knower who previously only knew nine persons and forgot to count himself.

In another case, a man was dancing for joy on a beach because the thought of his poverty had quite suddenly left him. He had just seen lying on the beach at some distance in front of him a pile of silver which he knew he would soon collect. He danced so much that finally he exhausted himself and then fell down weeping because now the thought of poverty once again overpowered him as he realized that he was not strong enough to walk the distance to collect his silver. A traveller, for the world is full of such beings, was strolling on the beach. He approached the grief-stricken man and asked,

"Why are you weeping?" The fallen dancer replied, "I am undone, I am lost. I am poverty-ridden once again. I am so exhausted that I am unable to move. And look at that spot over there where a pile of silver lies just waiting to be collected. Look how its brilliance glistens. All I had to do was get there and collect it, and then I could have sold it and become rich overnight." The traveller replied, "Are you a fool who weeps for nothing? I have just come from that direction and there is no silver there at all." But the silver-seer would not listen because he could see the silver clearly. The traveller said to him, "Do not weep and wail. Come with me. I have a camel nearby and we can both ride and see if there is silver there. If there is, you can collect it, if not, you will have to believe what I am saying."

In order to satisfy his illusory concept, the silver-seer agreed and mounted the camel. They rode in the direction of the illusory silver, but it kept moving further and further away from them. Eventually, the owner of the camel said to the deluded man, "For how long do you have to keep going?" The man replied, "I do not understand this at all. I am positive that I saw piles of silver clearly visible from where I was sitting." The camel owner gently replied, "My dear friend, there are no piles of silver. What you are seeing is merely the reflection of the evening sun on some oyster shells. You can now see this clearly with the same eyes that once saw silver there." The man, however, was

still not convinced. He asked the camel owner to go a bit further, but by now the owner was convinced that an illusory wave of consciousness had completely covered the discriminative faculty of the silver-crazed man. Accordingly, he gently made his camel kneel down and asked the man to continue on foot along the shore and find the silver for himself. Now you can well guess how long that man had to walk to find his silver!

Let me give you another example of the same phenomenon. A man thought that he needed a wife, so he discussed the matter with a friend who had children from three marriages. When the man expressed his concern about his bachelor status, his friend, who was extremely miserable from the experience of his own three marriages, asked him, "Why do you need a wife?" The bachelor replied, "I would be happy. Now, I am tense, worried, lonely, and frustrated, and I need some help from outside of myself. It seems to me that married people are much happier than I am."

The often-married man replied, "Look at me. I have a wife, and she is my third. The first died of cancer, the second committed suicide, and the third drives me to suicide with her unending demands. Her expectations are unfulfillable, regardless of what I do. She wants a bigger house because the one we have is not large enough to support the style to which she is fast becoming accustomed. She needs more jewellery, even though her jewellery box is

already full. She wants her six brothers to stay with us, all at my expense. She has chronic diarrhea and interminable pyorrhea. Every month, a colossal dental bill arrives, but I have to pay it because her pyorrhea and diarrhea are only cured when I give her a lot of money. When she creates the thought that she is poor, her diarrhea starts again, even though she never eats wrong food.

"Thinking that I am a poet, a business man, or a writer, you might claim that I am making all this up, but I assure you that I am telling the truth. Really, I am miserable, and there is absolutely no escape even though my wife is very gentle and beautiful. She looks after the five children of my previous marriage as well as after her own child, which is my sixth, and treats them all with equal love. As a result, they are all growing up into fine human beings under her care. Nevertheless, I am exhausted, and my entire earnings are consumed in buying clothes and other goods which none of us really wants but we have to buy because our neighbours have them. When ever I invite my friends around, they are disappointed, and whenever she invites her friends around, I just become frustrated. Although our relationship is actually reasonably harmonious, I am miserable, and she too is miserable because we cannot acquire every thing she wants."

The man who thought he needed a wife replied, "Whatever the case may be, whether

you are miserable or not, I need a wife, and I am convinced that my fate will be quite different from yours because I am both wealthy and intelligent and can well afford the demands of one human being " On this note, he bade his friend farewell and left

Not long afterwards, he found a very good wife, full of admirable qualities. She was beautiful in appearance, intelligent, and fully understood the drama of human life. She was accommodating, giving, serving, very sociable, attractive to all his friends, and she gave him dignity in all possible ways. He felt entirely satisfied that he had at last found an excellent partner. Soon afterwards, she conceived a child and this filled him with great hope that he would soon see the light of God enter his home. They both were fully prepared for the occasion and were enthusiastic about the safe delivery of the child. The man took her to the best hospital in town, where the doctors were efficient and the nurses highly experienced in delivering children. When the delivery time arrived, everything was perfect. However, after the child was born, some complications arose with the result that, although the child was completely healthy and the mother was already healthy, for reasons unknown to either the doctor or the nurses the wife mysteriously died in the hospital. The husband was so shocked that he fainted. Upon regaining consciousness, he wept and cried over the terrible fate of himself and his child. When the nurses brought

him the baby, he accepted it and felt easy with it, but at the same time, he was worried and concerned about its welfare; so, taking the baby home, he engaged a nurse to look after it.

Now this nurse turned out to be very helpful to both the man and the child, so the man married her and they lived quite happily for some time. This wife also conceived a child but in the end met the same fate as the previous wife. Now he had two children. Soon afterwards, to his utter dismay, he learned that his second child had gone blind ten days after being born. Looking at it, he was terrified at the idea that this child would have to live his whole life in blindness for no crime of his own. The man was worried, upset, tormented. He would have liked to find another nurse, but he did not dare. He remembered his first wife, the memory of whom consoled him slightly and tormented him greatly. He remembered his second wife and simultaneously recalled the words of his friend who had lost his two wives. Despite everything, however, this man still wishes to get married once again. As the reader has learned, he is financially secure, he already has two children, but he is still looking for a third wife. Although he has already been married twice, he has not yet gained happiness.

Our imaginary men failed to find the drowned tenth man, failed to locate the shining silver on the beach, and have now failed to gain peace of mind through marriage. They are still looking....Well, readers, it is for you to

guess for how long.

Yet another example is that of a young man who loved education. Although poor, he made great efforts. He also had the handicap of having been brought up by only his mother since the age of seven, when his father died. His mother, however, cared for him and loved him greatly, playing the role of both mother and father. He pursued his education, and acquired his M.A. Later, having done his Ph D, he pursued his studies further and acquired a D Lit. He was appointed professor at a university and, marrying a pretty research student, felt relatively happy, especially as his luck brought him six beautiful children, all born brilliant. They too pursued the academic road, the first gaining a D.Lit, the second a Ph D, the third an M Phil, the fourth a Ph D., the fifth an M.A., and the sixth a B Sc. in engineering. All in all, it was a very happy family. The grandmother was happy, the wife was happy.

One day the man was appointed vice chancellor of the university. Owing to a stroke of ill luck, however, he was compelled to resign although all agreed that he was noble, intelligent, and was active and willing to help anyone who came in contact with him. He was, in fact, highly evolved spiritually. After leaving the university, he studied the scriptures, meditated and found some peace. Once again his luck changed and he was appointed vice chancellor of another university. This made his wife, children, and friends extremely happy.

However, soon after his appointment, all kinds of internal conflicts and nonsense started at the university, and it seemed that he was the focal point attracting the rumpus. He became worried, agitated, tense, and frustrated by the prevailing circumstances until one day he was once again compelled to resign and was even put in jail. Now he is a miserable man, searching for happiness; but there is no higher degree to which he can aspire and thereby improve himself. He sits in jail, pondering his fate and that of his wife, children, mother, and friends.

He is still looking for the tenth man who drowned, still hankering for the silver to collect, still looking for his third wife, and now still hoping to regain his office of vice-chancellor. You can well understand for how long!

Another example is that of a king who ruled a vast kingdom. He had three hundred and sixty-five wives, one for each night of the year, plenty of children, prime ministers, and his own secretariat. He was the master of a vast palace, a bountiful treasury, a large army, and an efficient police force. His kingdom staged exotic games, contained large animal reserves for hunting and countless swimming pools in which the king could swim along with his elephants, wives, and children. One day, however, the time came for all the various kingdoms to be merged and their kings dethroned. The king lost his throne with all its accompanying

wealth, and his wives began to die one after the other. His prime minister and his closest acquaintances and relations gathered around him to share his misery, but he just became more and more miserable.

Finally, he formed a plan to build a five star hotel. When built, the hotel was run by just one man, the manager; but every month, the deposed king found nothing but corruption and embezzlement, and he was losing money on all sides. He had had great hopes of establishing an empire of hotels, but now even his first one was running at a loss. Disgusted by the whole affair, he quit and visited Switzerland, where the Swiss watch companies impressed him greatly. He became convinced that money was to be made by selling watches wholesale. He returned home and started a company with this aim in mind. But soon he found that the combination of seeing his watches not working efficiently and listening to the constant complaints of his customers was too much for his delicate nervous system, so he gave the company to his partner and is once again pondering his fate.

He is still unable to recover the tenth drowned man, to collect the illusory silver, to find his third wife, to regain his office of vice-chancellor, or to recover his lost kingdom.

Here is another example. A man left home when still young, received a good education, got married, and earned plenty of money. Throughout, he remained healthy, but while

working in the office he realized that he was becoming very confined. He started to study and meditate and in due course became enlightened and began to talk about the true nature of man wherever he went. However, although he felt a great urge to express the wonders that he had discovered, nobody had the slightest interest in listening to him. Leaving his job, he wandered here and there, squandering his savings as he went, irritating his wife and relations, and putting his children in a position of need. The world around him is deaf to his teachings, yet he continues to ponder and meditate constantly in the hope of attaining happiness and peace of mind. Dear reader, you can well imagine for how long!

He is still unable to recover the tenth drowned man, to locate the shining pieces of silver, to find his third wife, to regain his post as vice-chancellor, or to recapture his lost kingdom.

Each of these men thinks that he is going to attain happiness, but is unable to remove the thief from his head and so see the stump as it is. They cannot see that the counter himself is the tenth man, or that the oyster is the truth and not the silver. They are blinded to the fact that the power and knowledge within is the truth, not the attainment of the office of vice-chancellor, and that the power which makes the king inherit his kingdom is the reality rather than the land or the man himself.

The people of the wise man's audience

and their expression are not the truth. It is the very Self within, who is experiencing, hoping, thinking, and making the body act, that is the Reality. A man is the very Knower himself, but he fails to see this, recognizing the other nine around him and failing to see himself. A man sees all his achievements with his own eyes. He watches his body, and includes in this watching the senses, the waves of the mind, the mind, the intellect, and the ego itself. He gives great importance to every object that he watches, but he is unable to watch himself, the watcher, the very Knower. The Knower is not included as being important, yet all men on earth are hoping to attain the free consciousness which will never bother them at all.

Through this process, you can well understand for how long!

CHAPTER XIII

I GOT IT BUT ...

IT APPEARS THAT I HAVE understood all about the Self, but I have been unable to attain peace of mind and happiness. I have heard that the nature of the Self is both perfect peace and happiness. I daily wake up with the understanding that I know what the Self is, because at the time of sleep I was, but the mind was not, as also the body was not. Mind and body did not exist for me at that time because I was not aware of them. This means that I continue to exist even without the awareness of the body and mind. Yet why is it that when there is awareness of the body and mind, the "I" seems not to exist? I have observed that in deep sleep I am in the state of perfect peace and happiness. Thus, if at that time I am at peace and happy, I should still be that way even when the waking state is built up—but I do not find myself at peace in the waking state. Because of this, I have concluded that I do not exist in the waking state. I wonder where I go at that time. I know that I am the Self. I have understood this point, but I wonder where the Self is in the waking state, even

though I say that I know myself

I am using this word "but" because you have made me understand that I myself am the tenth man who was lost. I am myself the oyster which appeared to be silver. I am myself the king who was miserable when he lost his kingdom, and I myself am the boy who was unique but began to hanker for a position. I myself am the knower of all these facts. I have understood all this, but then how is it that I get lost even though I know that I am forever my own being? You spoke about the tenth man, saying that I am the one who forgot to count himself. After you pointed that out, I came to know that I am That; but now I want to know how you could know that I was the tenth man and I, being the tenth man, could not count myself?

I realize that I am the one who is prior to the waking, dream, and deep sleep states, and that I am the one who counts, and therefore I am the fourth state, *Turiya*; but there has been no change in my sense of experiencing the states of joy and unhappiness even though I now know that I am the fourth state. I am convinced that the deep sleep state is peaceful and full of happiness, and so I think that *Turiya* must also be full of peace and happiness because it exists prior even to the deep sleep state. But now, being in the waking state, how shall I bring the quality of the fourth state—or, as you call it, the Self, *Sat-Chit-Aanand*, perfect peace and happiness—into this waking state? This is why I say, "I got it, but."

I wish to know why it is that even though I know the Self as the origin of myself and of all beings, including my relations, friends, and the forms around me, I still become bothered by these forms of my Self. I am still bothered by my parents, relations, friends, and all kinds of fear, fright, anxiety, doubt, and darkness. I know that without Me, the Self, nothing can exist. Not knowing the Self in this way, I was sometimes happy, sometimes unhappy. Now, having come to grasp the truth of the Self as the underlying Reality of all that there is, due to illusion I see all forms, including this illusion, as my own form. Having understood this fact, why do I not know while in the waking state that my friend is forever my Self, that land and relations are forever my Self, and that happenings are due to the existence of my Self?

I want to say that I have understood everything and that I now wish to enter the business world. If I am the Self and have this form which is going to open a shop dealing in silk, how will I know that it is the Self that is coming to buy the silk? Why is it that I am not going to give him the silk at the buying price with only a little margin or profit added? Why do I feel that I should charge him double when I am perfectly aware that the buyer is no other than my own Self?

Also, I got married knowing that my form carries my Self with me and that the Self is also carried by another form called a woman or wife. I have understood that the Self is Sat-Chit-

Aanand, the nature of peace, harmony, and happiness, but why am I not at peace, happy, and in harmony with my Self? Why do I need a wife? I know that I am able to see her as my Self, but when she comes home, what happens to me that my Self is lost? This makes me wonder I have understood what the Self is I actually came to know it, but why is it that the Self is lost in the waking state while doing business or being in a human relationship?

I still say that I have become aware of the Self . yet, when I interact with all those friends in whom I see the Self and who see the Self in me, I still get hit, hurt, insulted, feel inferior, abused, and mistreated when they speak certain words Not only do I feel this way, but I become miserable due to these feelings Yet you say that the Self is *Sat-Chit-Aanand*, perfect peace, harmony, and happiness I want to understand this point. Where does the awareness of the Self, which I have realized, get lost, even at the time when I am claiming that I have realized it? What is the reason for this uncalled for episode that takes place at every moment?

I possess so many things, so much prosperity, and I have the knowledge that the Self is all around me in various forms, even in those people who were not born prosperous, but what is it that makes me think that the Self within me is very important but that the Self within those other persons is secondary or less important? Sometimes, I even think that the Self does not exist in them How does this

blunder take place even when I do not want to commit it? Now suppose that this blunder or illusion is created out of the same Self, as the Knowledge of the true Self is also from the same Self, but then why does the quality of Knowledge and the quality of the mistake or illusion differ and manifest differently? I also wish to know how, if the Self is the source of every modification, some thoughts are pleasant and some are unpleasant; and why my eyes are not ears and my ears are not eyes even though both sets of instruments are from my Self.

If I know the truth of the Self, then my knowledge should work, but I daily observe that it does not. I promise oneness to my friend, to my relations, to my wife, and I promise to remain open to all of them, but whenever the time comes for me to give them the secret knowledge which they want, I hide; and that in which they are not interested at all, I keep shouting If Self is the same within them, I also wonder why they do not understand the fact that I am playing this kind of game with them. And, when I know that there is no difference between my friend and me, I wonder why I cannot speak to him about what creates the block between the Self in me and the Self in him. When I decide not to speak to my friends, why do I want at the same time to speak to them? Unless I come to know the reasons for all these things, I am bound to express, "I got it, but..."

I have many more questions and doubts

regarding the realization which you have offered me I have great appreciation for you, but how shall I know that the knowledge which you have unfolded from within me is going to make me not only aware of the Self but able to carry the qualities of the Self? Thus, I am concerned at this stage with wanting to possess the qualities of the Self, which certainly should manifest now that I have realized the true nature of the Self. This was the case with the tenth man who became blessed finding that it was he who was the tenth man, and it was also the case with the man who became uneasy due to seeing silver, but then, not being able to collect it, became relaxed.

If, knowing that this body and mind are caused by illusion, I yet call them my Self, I will run into trouble every day and will remain care-ridden, miserable, fear-stricken, unhappy, confused, and unclear. Now, having realized my truth as Pure Consciousness, Pure Existence, Pure Bliss, the Knower, the Seer, Me, the Self, I should be relaxed.

CHAPTER XIV

YOU CANNOT BECAUSE ...

IMAGINE THAT YOU ARE a child and have just been informed that you are the son of a very wealthy man, which now makes you the richest boy at your school. Although you understand this fact you are unable to spend your money with your friends or to use it to buy a car. Why? Although the sense of wealth has reached your head, it has not yet reached your pocket, and so it cannot as yet be said that you are rich.

You understand that the sun exists, that it is bright, and that it sheds white light, and you have been told a number of times that the sun shines every day and that in the evening it sets. You have also been told that the setting of the sun is followed by the night, which is full of darkness and is the exact opposite of the day, which is full of light. You know these facts, but you cannot see the sun, the daylight, or the darkness of the night. Why? Your eyes are not yet opened—they are blind.

At school, you have studied geography and have learned about the world as a whole. You have studied the location of all the countries, continents, oceans, lakes, rivers, and mountains. You have learned much about the

world's population and its various cultures, costumes, traits, thinking patterns, and customs; but your knowledge as yet is only that which you have seen in an atlas and accumulated from books. Although you have heard many stories from your professors and have even achieved the distinction of a Ph.D. in geography, still you have never travelled beyond the boundaries of your village or university. Although you have accumulated a mass of knowledge, it will not work. Why is this? It is because such knowledge does not belong to you. Just because you have learned many details about the world, can speak about it fluently, and can even teach geography to other students in the university, still you have not directly witnessed the world as a whole or known the history of its people by actually going and experiencing the various cultures for yourself. You express your knowledge rather like a tape recorder speaks about the world, about the knowledge of the Self, or about the knowledge of the sun, earth, light, and darkness.

You expect to be able to apply your knowledge while living with your various relations in the world of objects and forms, and you expect to be able to manage all of them fairly well. But this you cannot do because your knowledge is only of theory. It is knowledge gained merely through information, just as a man may know everything about all kinds of fevers and have a thermometer with which to

check them, but if he has no fever himself what good will it do him to take his temperature? Take another case. A man has become an expert in politics and has become a politician, but he is unable to lead the country because he has absolutely no practical knowledge of how to do so. Another man who knows all about how much available land is lying waste around him is living in a rented house. He has sufficient funds to build his own house, and he even knows an architect and is friendly with a contractor, but he cannot build his own house because the land does not belong to him. In the same way, you have a body, five senses, and a mind; but although you are one of the most learned and qualified men around, still you are not free from confusion, indecision, fear, anger, greed, pride, attachment, and lust. And why is this? It is because the knowledge that you have acquired is purely theoretical. Although you have learned that lust, anger, greed, attachment, and pride are bad, you cannot give them up because you are unable to unfold the power from within yourself about which the scriptures, teachers, and even I in the previous chapters have spoken.

During your life you have been taught that if you gather information from teachers, elders, and books, you will be able independently to do anything that you want; and this has made such a great impression on you that the idea has become rigidly cemented in your mind. Now you think that just by knowing names,

forms, the qualities of those forms, and the general characteristics of human beings, you will be able to deal and interact with both the sentient and insentient universe happily. But you will notice that if your mind remains unchanged while the standard of your unhappiness remains the same, then even if you do know all the facts of life with your mind alone, still peace and happiness will escape you. Why? You have understood life in the same way that a seven-year-old girl may learn about marriage and having children, but cannot experience marriage or motherhood. She has not reached the necessary age and is thus unable to become a mother, even though she can mouth the right words and can understand all about marriage through watching children and married people around her. In the same way, you want to acquire all the qualities of the Self by coming to know or realize the Self on the level of your mind or intellect alone, and thus attain peace of mind, harmony, and happiness. But this type of knowledge is similar to that written in books, recorded on tape recorders, or engraved on rocks or wooden boards. It will not work and you will not be happy and at peace because, as the previous examples have shown, it is necessary for the child actually to have his wealth in his own name according to the law, and a man actually to have a fever in his body for his medicine to be of any value, and a girl first to grow up before she can marry and experience mother-

hood Similarly a man with political knowledge should be elected and gain the status of a president or prime minister; and a geography professor should tour the world personally, visiting every country and studying the character of its people and the nature of its phenomena.

You cannot be at peace or attain happiness unless you become "That " A copper medal cannot fetch the same price as a gold medal unless the copper is actually transformed into gold Children cannot reap the benefit of the experiences of the elderly unless they too become old. A man with closed eyes cannot see the day-time sunshine or a light at night unless his eyes are open So too, unless you transform your mental consciousness into the concrete, solid, and genuine state of Consciousness of the Self or God, you cannot experience the qualities of the Self, which are *Sat-Chit-Aanand*

The qualities of the Self are defined as *Sat*, Pure Existence, *Chit*, Pure Consciousness, and *Aanand*, Pure Bliss Transformed into the Consciousness of the Self, you will gain fearlessness and the sense of immortality, the eternal Knowledge or Pure Consciousness, and the eternal delight, the absence of all suffering. Just as a piece of wood never knows what the qualities of fire are, or a sun drawn on a canvas by an artist never knows what the qualities of the sun in the sky are, so knowledge acquired from books and heard from teachers can never become the basis for experiencing the quality

of the knowledge of the saints and sages, professors and teachers who succeeded in unfolding the sun consciousness, God Consciousness, Self Consciousness, whose qualities are are *Sat-Chit-Aanand*. Therefore, you should not hope to attain in this lifetime peace, harmony, happiness, the state of blessedness, either by theory alone or by constantly engaging in arguments, by reasoning or by reading and listening. No, never

Now it would be very natural for you to ask what you should do to unfold this state of Self Consciousness, God Consciousness, or the highest Awareness, the qualities of which are eternal peace, eternal joy or delight, and the eternal sense of fearlessness. You can ask again and again, "What shall I do, what shall I do?" But the answer will never come and the state of peace and harmony will not be achieved unless you begin that work which will help you to evolve the highest Consciousness from within you

And what is that work?

MEDITATION

CHAPTER XV

MEDITATION

MEDITATION IS THE ONLY WORK through which the pain, suffering, doubt, and scepticism of a human being can be removed. By now it is clear that all other means that man has adopted to gain peace of mind, happiness, joy, relaxation, and ease have not been able to provide him with these traits, yet, man feels that he should be experiencing them from moment to moment in his life.

Everybody shares the common experience that the education received through primary schools, colleges, and universities has not sufficed to bring about peace and freedom from worry. The more a man studies, the more he feels uneasy, and so he involves himself in various unfulfillable desires. This state of unfulfillment creates agitation, tension, and countless worries. Man has also observed while working in various professions, either to help certain institutions and individuals or to earn money, that although he was of great assistance in many fields and certainly earned enough money, he never gained peace of mind. He made friends and created relationships, but

these, too, failed to give him peace of mind. On the contrary, he generally acquired a bigger headache than he had already! He has observed that although he visited many places of cultural importance, and while travelling met many different people and experienced many aspects of life, including structures, life styles, and different cultural patterns, still he has not found perfect satisfaction or peace of mind. Why? It is because peace of mind comes only when the mind is still and is established in the knowledge of its own true nature. All the activities that man performs throughout his life fill him with desires and hopes, fears and anxieties, worries and tension. Thus, he is unable to attain stillness of mind, and so, for him, peace remains forever far removed.

Meditation, on the other hand, is the sole work that gives man not only satisfaction as he performs it, but also, if he continues its practice, it gives him the fulfillment of mind which results in perfect peace, harmony, joy, and moment-to-moment delight. The work of meditation not only satisfies man's eternal quest or desire for peace, but also provides him with the wisdom by which he develops the discrimination to know what action to attempt and what action to give up. It is action alone that brings pain and happiness to man. If he were able to pass his whole life in sleep, there would be no question of man's becoming unhappy, and if he could spend most of his time eating or playing, it is possible that he

could be at peace and in harmony with him self. But it is not possible for a human being to live like this because his nervous system is so evolved that his work must include all aspects of his total being.

A human being is endowed with five senses for gathering knowledge and five for performing action, and he has been gifted with a sixth sense which associates with all these ten instruments. The reader no doubt knows all about these ten senses, and in particular about the eleventh sense, the mind, because this sense is always agitated, worried, bothered, hopeless, frustrated, uneasy, sick, and full of desires, and it is always poised ready to employ the other senses in order to gain the result which will put it temporarily at peace. However, although to talk about what the mind is may be somewhat a waste of the reader's time, knowledge of the mechanism of the mind is essential because the work of meditation is conducted purely in the mind. Therefore, before I give you the technique of how to meditate, I will first give you a hint of how the existence known as mind can be precisely pinpointed.

Whenever a thought arises, treat it that the mind has come into existence, and if several thoughts arise one after another, or perhaps many together, again treat it that the mind has arisen. These waves of thinking, imagining, hoping, desiring, and expecting are all the mind. Although the word "mind" is used in the

singular. it is, in fact, a word which represents the sum total of all thoughts and desires.

Whenever the mind, or a thought, arises within a man's head, there is also the sense of duality, which can be represented by the words "my mind, my thoughts, my senses, my programs, my worries, my happiness, my suffering, my relations, my birth, my death, my home, my city, my country, my world, my God." The "I" or "my" is one sense, and the thing or thought referred to is another. In fact, before any thought can arise, the mechanism of duality must first be constructed, and then this sense of duality will create thoughts and various relationships between those thoughts, with a subject and various objects as forms and people. This activity is all the sense of duality at work and it compels man to forget his true nature. It is called *mal*, the substance of ignorance which causes an individual human being to forget completely his essential nature.

Mal has a partner in crime whose name is *aavaran*, the covering consciousness of ignorance. The *aavaran* sense of duality not only causes the true nature of man to be forgotten and completely covered, but also creates a projection on the level of his "I" which concludes that he is the bodily existence represented by the words "I am this body." When he says this, man mixes his "I" with the body and makes his "I" that bulky substance with bones, skin, blood, organs, and all the other accessories joined to that log-like structure. In this condi-

tion, man never thinks that he should know the difference between "I" and the body because the "I" is completely covered by the sense of duality which imposes the body on the real "I". When the "I" and the body become one compound mixture it is called *sanyog*.

In the day-to-day life of a human being, there always exist two states of knowledge one is freedom, and the other, bondage. These states exist simultaneously. Man simultaneously knows "I am free" and "I am bound", but he is never sure that he is forever free because he has not held the knowledge of "I" as Pure Existence and Consciousness. Neither is he convinced that he is completely bound because he does not suffer all the time. This natural human state of consciousness is experienced on the level of the mind, which is an entity deriving its "I"-consciousness from the "I," or the Self, and its body consciousness from its association with the body. Thus, the mind is a combination of "I," or the pure, conscious Being, and the body, which is the material existence. The characteristic of "I," or the Self, is freedom, and the characteristic of the body is bondage. This explains why a human being feels on the level of his mind both free and bound. Whenever he expresses that he is free, he forgets that he is bound, and whenever he expresses that he is bound, he forgets that he is free—and this forgetting occurs entirely because of his expression. An example will make this point very clear.

Imagine a candle with an unlit wick. In the space around the wick draw an imaginary flame with your finger. Now this imaginary flame will say, "I am free from any existence referred to as flame." The space may be said to be always aware of its free dimension, but now take a match and light the candle. The space dimension is now filled with a flame. Now ask the first space-flame, "Are you still free?" It will say, "No, I am bound by this flame." If you ask the flame, "Are you free from the existence called space?" The flame will say, "Yes, I am totally independent and free, and have absolutely nothing whatsoever to do with the freedom of the space." Now again ask the flame, "Are you happy?" It will say, "No, I am burning, hot, and agitated. I want to be free and at peace." If you were to question the flame as to why it desires to be free when it has already answered that it is free, it will reply that it does not know. Why is that? It is because the very touch of the matchstick, which is the power that created the sense of duality, covered the original space where your finger had drawn the imaginary flame, and projected onto it the actual form of a flame. This shows that when space expressed itself in the form of the modification we call flame, it forgot that it was the forever free space and instead sent its "I" to the flame, which now says, "I am flame. No doubt, as flame I am free, but in order to know my freedom as space, I need to be released from this body."

It is the same case with the thought-flame. Before space becomes a thought, it is at peace, but when a thought arises, for example, "I want to have a cottage built," then worry, concern, anxiety, hope, fear, and the sense of future happiness or satisfaction immediately arise. Thus peace is lost—and this occurrence is applicable to all thoughts. If I think, "I wish to go to see a friend," then hope arises and along with it a concern as to whether I shall be welcome or not. This is because the moment a thought arises, the space-flame existence immediately becomes "I am this body" and instantaneously develops a sense of being welcome or unwelcome, happy or unhappy. And every human being has this type of mind. Therefore, peace will never come to anyone until the mind has become still.

Now the word "still" should be carefully understood, for I do not equate this stillness with that of a wave of the ocean or of a breeze which has stopped, or with the stillness of the wheel of a car which has halted. "Stillness" in this instance indicates that the functioning of the flame is to be transformed. At the present time, the flame is convinced that it is not space, but is the form of a flame. When stillness comes to the flame, however, then the very form of the flame, through its "I," says, "I am space," which means that the former type of functioning has been stilled and the transformation into wisdom has dawned.

When one begins the work of meditation,

he starts at the level of the mind, where one must perceive and watch every thought, each of which is saying, "This is my mind," or, "I am this body of thought." But the work of meditation also carries the following information from me. Whenever you sit quietly with your body at ease and your senses not performing any particular action, notice that there is only your mind appearing and disappearing. When it appears, that is the beginning of mind and the forgetfulness of space. When it disappears, it is the end of mind; but to date there has been nobody to say, "This is space."

Now I want to give you the technique of meditation. Simply sit down at ease and watch. Is there any thought? If not, treat it that you as Self are currently in the form of awareness or knowingness which does not know an object but is the Knower alone. Continue to watch. Soon a thought will arise. Who is it who knows this thought? The Knower. Thus, the Knower exists before the thought of an object or form arises. Since this is so, both thought and form are the very Knower itself, which permeates throughout and which unfolds the reflection of the thought or form from within, just as the very space itself turns into the flame when the wick is lit. If we take the space to be the Knower, then the flame is nothing but the manifest form of the Knower-space, and when the flame is extinguished or disappears, the Knower-space always remains. Thus, when no thought arises, you are always at peace because

the nature of the Knower is the formless unmanifest existence of peace. It has nothing to feel happy about nor anything to feel unhappy about. It has nothing to worry about or feel concern for: it is just at peace. This state of the Knower is forever free and is also called Bliss.

Although I have already mentioned this point, it is still possible that you might prefer to have only the Knower and not your thoughts in your meditation because up to this time your experience has been that whenever thoughts arose, you became uneasy and were not the same as you were before the thoughts arose. Thus, you would now like to have a blank space in your mind, and whenever a thought comes, you would like to discard it. This, however, is impossible because to discard thought is also a thought, and the attempt will only make you doubly miserable. Therefore, in doing the work of meditation, just follow my instructions, which means follow the Self, because I as a master, guide, or Guru have removed the sense of duality which exists for others and which covers the space as soon as a thought arises, saying, "Space is not and thought is."

I have become fully aware that space alone is when there is no thought, space alone is when there appears to be a thought, and space alone is when thought disappears. But it is on the level of thought that you are understanding this now. The same point applies at

the still deeper level called God Space. If a thought in the form of the world appears, God alone is; and before the world appeared, God alone was. When the world disappears, that God, fire, or existence alone is fully ablaze. I have not only understood this but have become it, which means that I never turn into the flame, but remain always space. In order to approach your understanding, I have used words such as "I have become That." In reality, however, I have always been "I" in this nervous system before the appearance of any thought and even before the appearance of this body. When they appear, I alone am the thought and the body; and when I open my eyes and see that which you call "world," I still see "I alone am."

The very expression "I see the world" covers the space before "I" and the space of "I." Therefore, I suggest that in meditation you stay free from using such expressions as "I am seeing light" or "I am seeing space" or "I am watching a thought." If you use these terms even silently, your space will be covered. Just apply my instructions exactly as I say. Simply sit down, close your eyes, and know that the Knower alone is your Reality throughout. Whatever happens, take it as it is; and whatever does not happen, take that happening also as it is. Just be that which you have always been, the pure, aware Being, forever existent in all the states of consciousness.

In deep sleep, you unfold yourself and

become the knower of the objective space, darkness. In the dream state, you unfold as the dreamer and see the dream figures which manifest out of you. In the waking state, you unfold the wakeful being who watches all the figures of the universe, which are your own manifestations or unfoldment. So it is all you alone, the Knower. Before you meditate, understand the Knower through my explanation, and this knowledge will remain with you when you see any object.

Knowledge will not occur if there is no Knower, and no objects can be explained unless there is knowledge. Therefore, any object is an existence dependent on knowledge, and this knowledge cannot take place unless the knowingness or Knower, which are one and the same reality, is there. If an object is destroyed, knowledge still remains; but when knowledge is finished, the Knower remains forever. This eternal Knower is You, Me, the Self.

Thus, during the period of meditation, you realize the Self. Without meditation, you can understand something about the Self, but that will be indirect experience, which can also be gained through reading scriptures or through listening to teachers or guides. When you meditate, however, the unfoldment of the sense of oneness with the Space Self appears, and the sense of duality, which is the normal functioning of the mind, is transformed. Just as the flame when finally convinced will say,

Yes, I am space," and will not listen to some one else who says that it is a flame and not space, so the transformed knowledge of the flame will smile and, retaining at all times the knowledge of its true nature, will answer his teacher, "Yes, you are right. I am space."

This is how the work of meditation is to be conducted. Through it, you will be able to transcend the sense of duality which says, "I am this body," and will be attuned to the factual consciousness or awareness of your true nature which says, "I am I." You will remain forever free, for your awareness of the Knower is never bound by anything because for the Knower, He alone is everywhere. Having become aware of his eternal Existence, Consciousness, and Bliss, the Knower remains always in the realization: "I alone am everywhere—just Me."

And this will give you peace and relaxation forever.

CHAPTER XVI

QUESTIONS AND
QUESTIONS

Tell me, what shall I do with my life?

My answer is: Do that which makes you happy
*I do not know what happiness is. Can you
tell me what it is?*

Yes, happiness is that state of mind in which
you do not feel any pain.

Would you please tell me what pain is?

My answer is: Lack of happiness.

*Why is it that I cannot exactly pinpoint the
state of happiness and express it in words,
and what is the state of suffering, trouble,
or pain, which is also difficult to define
accurately in words?*

My answer is: There is a being within you who
is totally free from any experience which could
be called either a state of happiness or a condi-
tion of pain.

*Are there then two beings within me? There
must be more than one, for sure, because
you speak of some kind of inability to
know what happiness and pain are, yet
you agree that the states of happiness and
pain are experienced. So there must be an*

experienter of happiness and pain. The next question that arises from within is "Who is that being who experiences happiness and pain?"

My answer is very definite: You!

Then you must know who is within me
It is very simple for you to know. It is the one you call "me."

If it is me, then why do I not know this me?
Well, you certainly do know because you are answering with the words "Why do I not know this me?" Did you not use the words "I" and "me"?

Yes, I did. But I do not know what I am saying.

Yes, I understand this, and I want to tell you what it is that you are expressing to me.

My question now is: "What is it?"
In response to this question, I say that it is ignorance.

Do you think that I am ignorant?
No, I do not think that you are ignorant, but you think that you are. For me, the word "ignorance" means knowledge. Nobody can ever think that he or anybody else is ignorant if he has no knowledge about it—so you are knowledgeable!

I completely agree with you that I am knowledgeable, and I am definite that I am not ignorant, but what makes me close down and thus not know who this "I" is within my head? I want you to tell me.

Well, there is a type of knowledge in your head which closes the door of your Knower, for there are two beings in the form of knowledge at the gate of your head. Whenever the Knower wants to know who the "I" is, which means who he himself is, then the being which we shall call the first being, closes the door and the answer cannot be found. So even though the Knower has existed as knowledge from time immemorial, as soon as he asks the question "Who am I?" he gets only a blank head whose door remains eternally shut. Thus, I have described who he is, in other words, who the "I" is.

Well, this is what I have been experiencing all the time: I want to know who I am, but I cannot fathom it at all.

Then what do you know about this "I"?

I know this "I" as my body and also my mind, which includes the intellect and ego. You are right, but what stops you from entering the depths of your ego and examining its very nature?

I really do not know, but just by talking with you and listening to you, I can guess that it must be the being who is in the habit of closing the door.

Yes, yes, yes, yes, yes, yes, yes, yes, yes, yes!!! He is called Mr. Closer, the one who closes the door.

But why does he do it?

The reason is very simple! He does it so that

you will go on asking the question "Who am I? Who am I? Who am I?"

But please tell me, why does he want me to remain in the state of perpetually asking this question about my own true nature "Who am I?"

The reason is that your life should keep progressing

Under these circumstances, I want to know how long and how far I must keep travelling and advancing, for I have already become a human being

No doubt you have become a human being with a body that has grown into a large, solid bulk, but your brain has not been able to produce a particular atom of consciousness which would invite the right type of being to your door and thus gain an answer suitable to your query. Once this does occur, the knowledge of your perfect nature will be grasped.

Suppose I do succeed in producing that very special atom of consciousness in my brain, but the question still remains. "Who will answer my query?"

My answer is that he will be another being, and one who always stands next to the former, whom we called Mr Closer. This being we shall call Mr Opener.

O K Who is this Mr Opener?

I call this opener God, Guru, Knowledgeable Self, or Perfect Master.

If this is so, then my next question is "Why

does this God, Guru, or Perfect Master not open the door by himself?"

Well, the reason is that God, Master, or Guru is so perfect and sensitive that he does not interfere with the duties of Mr. Closer, who has been created as the first voice that you recognize and who keeps the door shut

I am convinced that the closer or coverer of the door will never neglect his duty and I will never get the answer I seek. Please let me know if there is any hope of my ever knowing my own true nature

Yes, definitely, provided that you do not give up questioning. Just keep asking and one day you will get the answer.

This does not seem right to me because I have been asking this question for ages and the door is still closed

Are you sure that it is closed?

Yes I am sure that it is closed.

Well, then, tell me why you have remained stupid for so long

I am not stupid

Right! Right! I also recognize that you are not stupid, but then, tell me, who are you?

I only know that I am not stupid, but I do not know who I am

Tell me what you call yourself at the time when you are not stupid?

I do not know I can only say that I am unknowledgeable!

Then what is the difference between the one

who is knowledgeable and the one who is stupid?

I do not know!

If you accept the fact that you do not know and then shout out that you do not know who you are and will someone please come and help you to open the prison door, the helper will come. But to date you have never accepted that you do not know, so God, Guru, or the one who will inform you of the Reality does not wish to consider that you are stuck inside the room and are ignorant.

Well, this Guru, God, or helper must listen to me when I ask: "Who am I? Who am I?"

It is fine for you to ask, "Who am I? Who am I?" but many people ask the same question in their dreams yet get no answer. No, you have to inquire in the waking state.

Do you know when I shall wake up?

Right now! My answer is that you are awake.

If I am awake, what shall I do?

In the waking state just remove the question "Who am I?"

And what shall I do then?

Well, this is my final answer. Just say the answer, "I am I."

I am the Self, the very Knower, the guide, the opener, and I am in complete harmony with you, the Master, when you say, "I am I." Then, I completely agree with your statement, which is also my statement, and I accept your information when you say, "I am not 'who' 'I AM I'."

CHAPTER XVII

THE RESULT OF THE REALIZATION OF I, THE TRUE SELF

AS SOON AS A PERSON realizes that he used to refer to his Self, or true "I," as the body, and that he used to have no understanding of the Knower of the body and its states of consciousness and existence, he immediately sees why he used to suffer. Here, the word "body" includes senses, mind, intellect, and ego, and all the states of consciousness such as the waking, dream, and deep sleep states, along with all their emanations in the form of thoughts, emotions, and feelings. All these objective forms and phenomena used to fall within the scope of his personality, so that whenever any change took place in any of these aspects of his personality, he did not relish it. This was because he was always internally connected, even if unconsciously, to that which he knew should remain permanent in terms of existence, consciousness, and his experience. Change used to create discomfort in his system, which his mind, along with the reflection of the original Seer, would perceive; and thus his soul suffered, the soul being the mind plus the emanation or consciousness of

the Self's reflection. Then, he had to make efforts to remove at any cost his suffering, uneasiness, pain, sadness, and sorrow, even if he had to undergo further trouble and cause trouble to those around him. No matter what, he had to remove his suffering.

Because he was convinced that suffering belongs first to the body, then to the mind, and finally to the ego consciousness, he used to try at the level of his body to cultivate artificial bodilessness by keeping himself busy with work, thereby distracting his attention from his bodily existence during that period. When his suffering became too much for him, however, he drank alcohol, smoked tobacco, ate pills or medicines, and smoked intoxicating substances, all in order to remain bodiless.

Whenever he had time on his hands, he continued to distract his attention from the body by reading novels, watching films, traveling, listening to all kinds of news, and even indulging in gossip. At all times, he had to distract himself from the pain he felt on the body level. And whenever pain entered the deeper aspect of the gross body and caused suffering to the mental body, then he wanted to go beyond thinking, worrying, and concluding, and wanted to sleep. He also chose to avoid every situation which he thought might highlight his pain or initiate further pain, so the cultivation of bodilessness and mindlessness continued. But since bodilessness is not the getting away from the body, and since mind-

lessness is not the shutting off of the thinking mechanism. He never succeeded in cultivating either bodilessness or mindlessness. He was always miserable and was forever striving to remove his misery through any means, fair or unfair. However, when he realized and fully understood his own true Self, that he is the pure "I" which is the source of all the "I's" daily built in the waking state of his consciousness, and that the nature of this "I" is eternity on the level of Existence, Consciousness, and Bliss, then he began to feel the unchanging, undying, blissful aspect of his being, as well as to realize the changing aspect which exists at the level of the body, mind, and ego. Thus, he became aware of his total personality the real One, immortal and blissful, the manifestation of which is changing and suffering.

Now he is free from care, fear, worry, tension, agitation, and uneasiness; and he never becomes miserable or causes misery to others. Instead, he has become totally self-sufficient, completely liberated from any needs. He has made room in his home for others where they can work, earn, eat, live, act, and interact. He has taken for himself the role of the totally uninvolved Witness Self, yet he is always ready to offer whatever help he can. He now never loses sight of his real "I," the source of all the "I's" and all bodies. Since he recognizes them all as his own manifestations, he loves his creation, helps his creation, supports it, and is never driven to annihilate it, whether it be in

the form of his own body or that of another human being, an animal, bird, or insect. He treats them all as his own forms and wishes them all health, happiness, freedom, and growth. He remains forever attentive to the higher voice of his "I" so that the small "I" of his mind, senses, and body acts always in harmony with the nature of *Sat-Chit-Aanand* Truth, Consciousness, and absolute Delight. The world around him is he himself, and the world anywhere else, both far and near, is he himself. Thus, he wishes only peace, harmony, love, joy, and accommodation to all, and strives naturally, according to his realization of the real "I," to make the world happy. He is never fear-stricken or care-ridden and never entertains any feeling of smallness or inferiority or superiority. He remains established from moment to moment in the Vision of Oneness. He is the One who unfolds time and space from within himself, using the creative intelligence to manifest various forms and phenomena so that he may experience them as his own Self.



CHAPTER XVIII

SELF ALONE IS

THE DIRECTION OF LIFE leads the individual consciousness, or mind, of a human being to the point of knowledge in which the Knower constantly knows that the Self is One—That he is, That you are, That I am, and That all this is. He knows this even though as a man he remains the same in that he still has two eyes, two ears, two arms, two legs, one head, senses, and other parts, and in that he still functions in terms of action, consciousness, knowledge, decision, and ownership. But now he no longer possesses his previous mechanism of perception which saw forms and phenomena as separate from the Self and the Self as separate from objects, persons, thoughts, emotions, and states of consciousness such as deep sleep, dream, and waking. Now, his consciousness, the Knower, is perfectly united with the director, the Master, who knew at all times that the Self is One everywhere and that the Self is everything and all-permeating. This nature of the Self can also be expressed as "Self alone is."

Until this time, the Master gave direction,

indication, and guidance to this person because the Master knew that man's individual consciousness does not enable him to hold at all times the knowledge that the Self alone is everywhere. Through his words of wisdom, the Master led the individual consciousness and helped it to transform itself into the awareness of the highest Reality, the Vision or the Knowledge of Oneness in which the inner eye sees and the inner being knows that the Self in the form of formless Pure Consciousness alone is the eternal Existence existing in the form of everything, everywhere

Whenever a person realizes that he is the source of his formed existence, the result is placidity, calmness, freedom from doubt and ignorance, and liberation from any scepticism, questioning, or unknowingness. This state is called absolutely perfect, totally unwavering Bliss. Once this ultimate Truth, Consciousness, and Bliss have been attained, a man knows that there are not three states—one called consciousness, another existence, and a third bliss—when he hears others speak in terms of the Pure Consciousness, the Eternal Existence, or the Bliss of the Absolute. He may hear no word, one word, or many words, he may see his own body, two bodies, or many bodies; he may taste one thing, two things, or many things, he may touch one thing, two things, or many things, he may remain with closed eyes, ears, nose, lips, and may not use the sense of touch at all; but the Knower inside, without

even contacting the sense instruments and their objects, forever knows that the Self alone is.

At this stage of highest Awareness, his journey to attain knowledge comes to an end, and he simply experiences the absolute delight of his own vast creation. He is aware forever that he alone is the Creator, the power in the form of the creative intelligence and the entire existence. Thus, the urge to know his own true nature, or the Truth of the Absolute, no longer makes him see himself as small, sinful, individual, duality-ridden, or ignorant. He never sees himself as being separate from the Whole or the Whole as being separate from himself and others. Instead, with his human nervous system, *praanik* energies, mental power, intellectual capacity, and an egoless ego, he lives the life of perfection on this earth. The purpose of human life is to work to achieve this highest Awareness at any cost, in any way, under any circumstances. Only then will there be peace within, peace without, peace everywhere.

I pray that this peace, the perfection of the highest Awareness, will be with you. The direction is right here. Just follow it and reach your own source within your own human nervous system, and then spread the information about this Knowledge to all who are not at this height so that peace may be found everywhere. Then, continue travelling, generation after generation, until the dissolution of this physical world takes place.